

REFORMED CHURCH MESSENGER

The Mind of a Child Is a Garden

The mind of a child is a garden spot
Where grow the sweetest flowers,
Like under the snow the forget-me-not
Which God with beauty dowers.
When snows have all melted and spring has
come,
The posies will blossom soon;
So we must take care of these little minds
That they too may bud and bloom.

With love we should wander the garden path
And pluck the blossoms with pride,
Kind heart of a child understanding hath—
A love that is deep and wide;
A garden that grows and is nurtured well
Means a faith and patience true;
Our efforts with child minds will always tell,
Their faith is a sky deep blue.

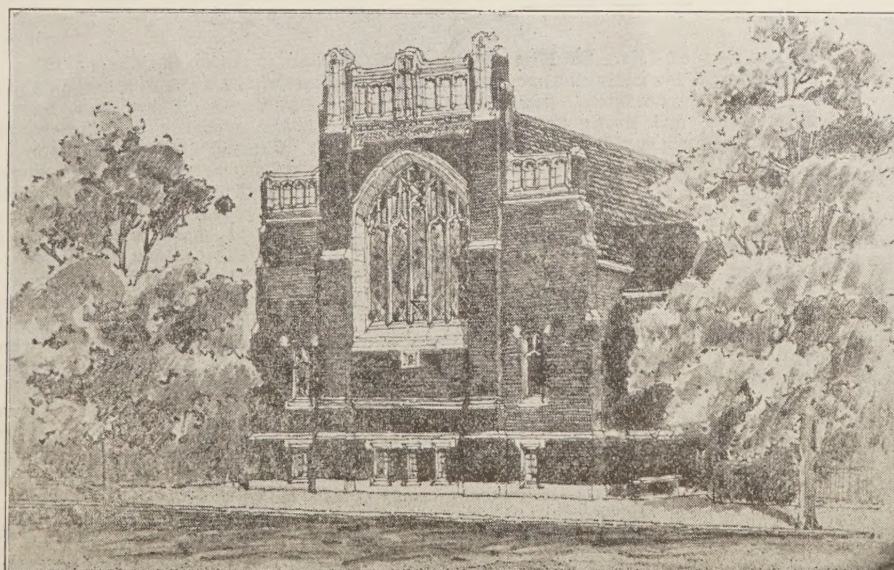
Sweet lilacs and lily-of-valley beds,
Oh, happy their thoughts and true!
Sweet dreams of the child as it nods its head
Speak innocence to you.
Bluebells and smiles of the pansy's face,
Or the lily pure as snow—
God speaks in them all; His Love and Grace
Showing how child minds should grow.

—Mrs. Clarke W. Heller.



The Rev. Jefferson C. and Mrs. Helen Grether Glessner, Our New Missionaries to Mesopotamia.

(Their home will be in Mosul, Iraq.)



The new St. John's
Reformed Church,
St. Clair, Pa.

Rev. Harry A. Behrens,
Pastor

(Congregation organized, 1853;
first Church edifice erected,
1855; rebuilt, 1902; first unit
of new building erected in
1928; corner-stone laid Au-
gust 12)

PHILADELPHIA, SEPTEMBER 6, 1928

Knowledge of Nature as a Factor in Rural Leadership

By DR. H. A. SURFACE, *Professor of Nature Subjects, Susquehanna University, Selinsgrove, Pa.*
Address at the Austintown Country Life Conference

(Concluded)

Some New Features in Education

Fads, fancies and features, which make up "styles," come and go in all subjects, even in the supposedly stable fields of religion and education. By rejecting the extremes and maintaining the desirable features we are able to make progress and also remain "safe and sane." As a teacher with over a third of a century of practical experience, I can say that among recent educational developments or recrudescences, five or six points stand forth especially worthy of our present attention. These are as follows:—

1. Education vs. Instruction, or drawing out the thought of the learner rather than storing the brain with mere facts. This means training in the methods of learning rather than didactic teaching. It means teaching objectively,—learning Nature from Nature rather than from books. It means training in how to answer one's own questions.

2. The education of adults. Why not? The human mind never ceases to develop as long as it is fed. Why not interest and educate adult persons by making a study of the nature around them a part of the leadership movement? This is wrought with wonderful possibilities, and the time will come when it will be taken up by every educational factor touching the lives of rural people.

3. Community development, and development by leadership. This is not entirely new, as shown by your own presence here to discuss this subject, but it is so valuable that it is worthy of emphasis by mention here.

4. Making use of "Interest." I have already touched upon this topic, and if we who are educators in any sense of the word do not make use of this feature we are making a serious mistake.

5. The emphasis of the benefits of up-push rather than of up-lift. The seedling pushes up from the soil,—is not lifted up. It can do this because it is endowed with life,—that mysterious form of energy that transforms the inorganic realm into the organic, and out of air and mud and light performs the inexplicable miracle of making a tree before our very eyes. Let us take the opportunity to put life and in-

spiration into the hearts of men, that they may push upward, even as Christ "came to give life" that all men could push heavenward.

6. Study one's surroundings first. In the Keystone State we have the slogan, "See Pennsylvania first." So should everyone see and know his own surroundings first. One does not need to go to Niagara Falls to see exemplified the great geological phenomena of erosion, transportation and deposition of earthy material. This can be seen in a gutter by the roadside or a gully in a field. One does not need to go to California to witness the kind of work of Burbank. He can cross-pollinize his own flowers and obtain the same results. Let us not go far to seek treasures and neglect our own "Acres of Diamonds." Let us not feel that we must go to the Lotus Blossoms of Africa for inspiration when we have not yet studied the marvellous and intricate relationships of the bees and the blossoms in our own dooryards.

The Study of Nature

But what about the study and knowledge of Nature in relation to leadership? If it be true (and no one has yet disputed it) that nine-tenths of the questions on "What is it" are about natural objects, then the field of Nature gives nine points to one in leadership opportunities, and the person who knows his Nature subjects has a nine-to-one opportunity for usefulness, then the value of Nature studies is proven, the point is won, and no more need be said on the topic.

Note that most of the inquiries of children as well as of adults are on Nature subjects, and if we do not provide instruction or leadership for this we are neglecting the greatest field and opportunity possible. Any person who can answer another's questions in the vast field of Nature, and especially can lead him to find the answers for himself, receives and deserves the learner's confidence and support.

There is also an economic side to this subject. The rural toiler who sees his crops being devastated by pests, whether insects or diseases, the one who would im-

prove the quality of his soil and thus increase his yield, the one who is ambitious to improve his plants or live-stock, and who seeks aid in so doing, deserves and will appreciate that assistance that will put him on a better financial footing. This, then, offers the golden opportunity to leadership.

It is the husbandman who is in league with Nature and with Nature's God. He plants and tills with faith, having faith in the fulfillment of the promises of God and the operation of His laws, the opportune coming of the sunshine and the rain, the seedtime and the harvest. He is an instrument in the annual miracle of transforming stones into bread, and of making the earth yield a bountiful crop while preparing for another. He is the true nobleman of our country, and he well deserves all the inspiration and encouragement that can be given him. Let him be inspired by remembering that:

"No stream from its source
 Flows seaward, how lonely soever its course,
 But what some land is gladdened. No star ever rose
 And set, without influence somewhere.
 Who knows
 What earth needs from earth's lowest creature? No life
 Can be pure in its purpose and strong in its strife
 And all life not be purer and stronger thereby.
 The spirits of just men made perfect on high,
 The army of martyrs that stand round the throne
 And gaze into the face that makes glorious their own,
 Know this, surely, at last. Honest love, honest sorrow,
 Honest work for the day, honest hope for the morrow,
 And these worth nothing more than the hand they make weary,
 The heart they have saddened, the life they leave dreary?
 Hush! The sevenfold heavens to the voice of the Spirit
 Echo: He that o'ercometh shall all things inherit."

MESSAGE OF THE WORLD'S SUNDAY SCHOOL CONVENTION

The World's Convention held at Los Angeles, Cal., in July, composed of 7,631 registered delegates from 50 nations, adopted the following message:

"Greetings to all who are interested in Christian religious education throughout the world.

"In the four years since our last meeting at Glasgow, three world-conferences of representatives of the Christian Churches have been held, at Stockholm, Lausanne and Jerusalem. We rejoice in the results of these conferences, and in the evidence thus afforded of a growing world-fellowship in Christ which transcends differences in race, nation, theological doctrine and ecclesiastical policy. We are glad particularly to acknowledge, as an expression of our own convictions, the pronouncements of the Jerusalem meeting of the International Missionary Council on the Christian Message and on Religious Education.

"We affirm our loyalty to Jesus Christ. He has revealed to us the character and purpose of God. By the power of His Gospel men are freed from sin and saved

to newness of life. In Him is the hope of the world for individual redemption and for social regeneration. Our allegiance is to a divine and living Saviour; our message is the unchanging truth of His Gospel; our unfailing resource is His life-giving Spirit.

"We claim for Christ the full powers and the whole personality of man. We believe that education and religion belong together. Each at its best involves the other. Only by the undergirding of religious faith can education most surely establish devotion to moral principles. Only through education can religion bear its full and permanent fruit in the enrichment of life.

"We record our conviction that the principles of modern educational theory and practice lend themselves to the fulfillment of the Christian purpose more naturally and readily than did the older, more formal and material-centered systems of education. We rejoice in the evidences that educators generally are increasingly concerned, not only that education shall issue in the development of character, but that character shall find its true foundation and motive in relation to God.

"From all lands there have come to

this convention evidences of a religious educational awakening among the Churches of the world. There is a new emphasis upon the teaching function of the Christian Church. We call upon Churches everywhere to share in this movement, to conceive their own life and work in educational terms, and to promote the growth in grace of those within their influence, till all attain 'Unto the measure of the stature of the fullness of Christ.' Evangelism and religious education belong together. Evangelism denotes the Christian purpose; religious education the normal method of its fulfillment. Evangelism is barren if it be without educative result; religious education that is not evangelistic is not Christian.

"We would co-operate with all forces that contribute to the high end of Christian religious education to which we dedicate ourselves. Conscious of the limitations of the Sunday School, we are especially concerned that this institution, which has spread throughout the world and has opportunity and access which are open to no other, shall render the greatest service which the grace of God, through human intelligence and devotion, enables it to accomplish."

VOL. CI, NO. 41

PHILADELPHIA, PA., SEPTEMBER 6, 1928

Whole Number 5081

Published every Thursday at
The Schaff Building, Fif-
teenth and Race Streets,
Philadelphia, Pa.

Reformed Church - Messenger -

(FOUNDED IN 1827)

The Publication and Sunday School
Board of the Reformed Church in the
United States, The Rev. C. Clever, D. D.,
President; The Rev. C. F. Kriete, D. D.,
Vice-Pres.; The Rev. Paul J. Dundore,
Ph. D., Recording Sec'y.; Prof. C. O.
Althouse, Treasurer; The Rev. Paul S.
Leinbach, D. D., Executive Secretary.

SUBSCRIPTIONS: Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 15th and Race Streets, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

The REV. PAUL SEIBERT LEINBACH, D. D., Litt. D., *Editor-in-Chief*

The REV. A. S. BROMER, *Associate Editor and Business Secretary*

Departmental
Editors:

The REV. THEO. F. HERMAN, D. D.

The REV. CHARLES E. SCHAEFFER, D. D.

MRS. H. W. ELSON

Business Department

GEORGE W. WAIDNER, *Circulation Manager*

MISS L. M. HARRIS, *Office Subscription Manager*

The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

ADVERTISING RATE: Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 325 North Thirteenth Street, Philadelphia, Pa. All other communications should be addressed to FIFTEENTH AND RACE STREETS, Philadelphia.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

EDITORIAL

THOSE WHOM DISAPPOINTMENT COULDN'T STOP

A talented authoress a few years since published a tale entitled, "Everybody's Lonesome." The clue to the caption appeared when the reader learned what cordial welcome was paid by a variety of people, quite differently circumstanced, to the heroine's unceremonious advances of friendship. Thus was the heroine convinced—lonesome herself—that no matter how people may differ otherwise, *they are all alike in hunger for more of the bread and wine of human communion* amid the hurried and unspeaking crowds that surround them. And so the discovery that "everybody's lonesome" brought the lonely girl a vital bond of sympathy with the mass of humanity—only a mass before, but now personalized into a *host of potential comrades*.

An equally enlivening and enlightening sympathy, evoking keener appreciation of the bravery with which our neighbors live their lives and a hardier spirit in our own living, would be awakened in us all if some revelation should teach us another truth just as comprehensive: "Everybody's discouraged." Each of us knows his own discouragements—how many things that he has hoped for have not come to pass and how many things that he has striven for have turned out against his determination—but we are convinced that other people get all they ask for and succeed in everything that they undertake.

Half an eye, turned in any direction you choose, shows a world full of fine achievements—deeds of daring and power, conquests of seemingly unconquerable obstacles, visions translated into reality against every visible probability—and our hasty and sometimes resentful presumption is that things turn out all right for everybody but ourselves. In this magic age successes flourish everywhere, except with us. We monopolize the disappointments—we and a few others to whom life maliciously refuses a fair deal.

But the actuality, easy to see if we remove a little from our self-absorbed personal viewpoints, is that failure of plans and breakdowns of effort write most of life's chapters of experience for all ranks and orders of men except one class—those who never attempt anything. The bright examples of success are not found among those who were never disappointed, but among those whom disappointment couldn't stop.

It's a brave story that the true record of human achievement makes when all the "try, try again" of invincible human will is justly written into it. It is always, when fully told, a record of more defeats than victories, even

when victory is the closing word. Yet there is something vastly braver than even this to be told of the spirit of man, which is the tale of those who *never* succeed, but held fast to the ideal of "try, try again" none the less. *The proudest honor of mankind is the "red badge of courage" worn unstained down to the last day of final failure by the men and the women who would never give up.* Their talents were not equal to govern and constrain the forces with which they wrestled, but the united and ultimate power of those adverse forces was, last as well as first, unequal to crush their intrepidity of soul. Such a one will still play the man if he may not play the conquering hero.

Should you then note your neighbor as one who carries off a certain air of gallant thrill as he does his work, do not spend envy on the high success which you might at first infer that he is realizing. It is not at all likely that he enjoys any greater immunity from disappointments than yourself. He has, just as surely as you have, hindrances that exasperate him, failures that grieve him, aspirations in which he is repeatedly defeated, and hopes and projects that he cannot bring to realization. If there is difference between his situation and yours, it is not at all in your being so badly discouraged and his having no discouragements. The only difference can be in what you do and what he does when you are both alike discouraged. And there ought to be no difference there. He keeps on in spite of discouragement. And you should, too!

"Everybody's discouraged." With the happiest man—unless his happiness is mere animal stupidity—ideal hopes outrun practical realizations. The stubbornness with which conditions, and people too, frustrate his convictions of what ought to be, wears continually into the marrow of his soul. But the whole program of Christ's leadership commands every one of us to go on at hope's sunset as determinedly as at hope's sunrise. What a vast brotherhood this makes—the *brotherhood of the discouraged!* Let us cheer one another on the way—taking care that no disheartened brother falls out when the march is through the night. So we shall all be holding together when sunrise returns.

NOLAN R. BEST

* * *

A HEARTENING CHALLENGE

THE MESSENGER cannot help expressing its sincere appreciation to Mr. William C. Durant, President of the Durant Motor Company, and former head of General Motors, not only because of his splendid offer of a prize

of \$25,000 for "the best and most practicable plan to make the 18th Amendment effective," but also because of his scathing indictment of the so-called "big business men" who are the chief support of bootleggers in America. In the face of the bad example of some other prominent men in the automobile world, Mr. Durant realizes that *it is the chief duty of good citizens to work for the effectiveness of the Constitution of our country rather than to devise ways and means for evading, defying and setting aside that Constitution.* If our people of wealth and social prestige, as well as our political leaders, were to give themselves to an honest study of what can be done to buttress and make effective the Prohibition law, instead of spending so much time and money in efforts to discredit it, they would be far more patriotic than many of them have shown themselves to be.

Mr. Durant says incisively: "The major issue in our country today is the problem of law enforcement and obedience to law. To paraphrase the words of Lincoln, 'it is a question whether our Constitution can endure with a citizenship half lawless and half law-abiding.' We are imperiled by the widespread violation of the liquor law embodied in the 18th Amendment to the Constitution of the United States, the highest law of the land. Big business leaders, who have the largest stake in law observance, publicly and privately violate this law and countenance its violation by others, instead of using their wealth and influence to create public opinion demanding law enforcement. Some of our business men of character and position are *the chief support of the master criminal class, the bootlegger.* It is not surprising that the flagrant example of lawlessness on the part of these men, highest in their communities, has undermined respect for law in their children, and servants, and employees, and all classes of citizens, including public officials and judges. *When thinking men generally come to realize that the responsibility is up to them to take the initiative in law observance then, and not until then, will the 18th Amendment be given a fair trial. Until that time there should be no thought of writing this provision out of the Constitution. It is my belief that the majority of our people do not want the 18th Amendment abandoned.* Legislators of 46 out of the 48 states voted it into the Federal Constitution because there was need of it. The people want it enforced and obeyed."

The prize, so well designed to give expression to the soundest thought in the country on this subject, will be awarded on Christmas Day by a committee now being selected. All competitive offerings must be typewritten, must not exceed 2,000 words in length, and must be submitted prior to December 1st, to the Prize Committee on the 18th Amendment, Room 2401, Fisk Building, New York City.

Let us not forget that Amendments to the Constitution of the United States have the habit of "staying put." However, when so many in high places are doing their best to tear down this "noble experiment" embodied in the 18th Amendment, we should be grateful for this heartening challenge from a great American who puts the interest of his country above personal license, and who is willing to bestow money as well as influence to keep the Constitution inviolate.

Moreover, we are not competing for this prize when we say that one inexorable condition for making the 18th Amendment effective is to have public officials who are its friends and who sincerely want it to succeed. When a candidate for high public office promises us that he will do his best to enforce Prohibition, we have a right to judge the value of his assurance by his attitude and record. We cannot understand how sensible people can trust a man who *not only opposes but hates this law, and who has ever since its enactment personally and persistently violated it.* What a wonderful day it would be for America if all our most attractive and winsome political leaders would join in helping to create public sentiment favorable to law enforcement, instead of doing as some have been doing—making law enforcement difficult if not impossible by their opposition and evil example.

BREAKING NEW PATHS

Many who have complained more or less bitterly about reduced Church attendance have given all too little thought to the possibility of stirring new interest and securing larger co-operation by a change of method. It may very well be that the Protestant Churches will be compelled to enter upon a *new program*, differing in a number of particulars from that which has been in vogue for so many years. There is nothing which some folks hate so much as to alter their ideas about the way things should be done, but common sense seems to indicate that when the mountain refuses to come to Mahomet, it will be wise for Mahomet to make up his mind to go to the mountain. Some of our Churches are securing excellent results, for example, by changing the time of the hours of worship, particularly during the summer months. In practically every case of which we have heard, this innovation has been acceptable to the people, and has resulted in a considerably increased attendance.

One of our larger congregations, Zion's Church, Greenville, Pa., Dr. Paul J. Dundore, pastor, has been experimenting this summer with two morning services, at 8 and 11 A. M. The 8 A. M. service takes the place of the usual evening worship. It has been found that both these services are well attended, the number of members present being considerably larger than it would be if only the 11 o'clock service were held. Another good feature has been that it has helped the Church School attendance, the services of the School being held between the two hours of worship. Thus the average attendance at the Church School during July and August has increased from 358 to 427. Although the evening worship will be resumed on Sept. 9, the Consistory has been so pleased with the result of this experiment that the two morning services will be continued until Oct. 14. The pastor will be obliged to preach three times under this arrangement, but can give the same sermon at both morning services and will be released from teaching a class in the Church School.

Say what you will, there are thousands of our Protestant Church folks who make plans to go away on many Sundays, and if they can be gotten to the House of God for worship before they go away it is likely that the Lord's Day will mean more to them than it otherwise does. When congregations find that such a program really works, they are likely to continue it; and we see no reason why many others should not be willing to modify their program and methods in order *to do the greatest possible good to the greatest number.* Forward-looking pastors will not be content to walk in ancient ruts; they will be path-breakers.

* * *

THIS DOESN'T LOOK GOOD

Our friend, Dr. Harry M. Chalfont, Editor of *The American Issue*, is one of those incorrigibly honest men who believes in *facing the facts*—even when the facts are most unpleasant. He has been making a study of civic slackerism in Pennsylvania which is revealing, even if it is not encouraging. Taking the three counties which contain the cities of Philadelphia, Pittsburgh and Scranton, as an urban group, and the remaining 64 counties of the State as comprising the rural and small city population, he finds in substance that in the city group 56% of the population are foreign born, or of foreign parentage; that less than one-fourth are on the Protestant Church rolls; that two-thirds are apparently "wet"; and that only one-third are slackers in the matter of voting. However, in the rural and small town group, two-thirds of the population are native sons and daughters of native parents; in Church affiliation they are largely Protestant; but, alas, *two-thirds of them were slackers in the last election.* This means, in plain English, that the "wet" group brought two-thirds of its eligible vote to the polls while the "dry" group was able to muster only one-third of its eligible vote.

What is the answer to the fact that two-thirds of the rural, dry, Protestant, native voters are generally slackers? Do the native born not love their country as much as those

who have come hither from the lands across the sea? Perhaps it is not our right to judge, but at any rate, if the forces of temperance and righteousness fail to win in an American election, *a heavy responsibility rests upon the so-called Christians who are not enough interested in the future of America to cast their vote.*

As *The Christian Leader* forcefully says, "The one sure way of ending free institutions is for those charged with responsibility to ignore that responsibility. From not voting to not caring much how the vote goes is not a long step; and when a majority does not care, the way is open for an interested and determined minority to rule." And all you need to do is to apply the above facts to the present Presidential campaign.

* * *

WAR AGAINST WAR

Since cures are effected by striking at the roots of any disease, we should be concerned first of all about the causes that produce war. Bertrand Russell in his dissertation, *What Men Fight For*, maintains that people are like trees in that they have an innate capacity for growth and development. When these special capacities are suppressed, men become restless and rebellious. This we believe is the real issue between capital and labor or between autocracy and democracy in all human relationships, which at the same time results in deadly warfare.

If we pry into the causes of war still deeper we find that the seeds of war are found in all of us. We have reference here to the natural impulses which constitute man's original endowment for action and his desire for self-expression. Some of these tendencies, like impulses to domineer, to tease, to monopolize, bring about friction and animosities and war. Others, like the desire to devote oneself to the common welfare and the disposition to share the good things of life with our fellows bring about a spirit of goodwill and fraternity among all mankind. Thus our contention with regard to *making war on war* has for its definite objective the elimination of all human tendencies which lead to ill-will and cold indifference. This means that not only must we check all such commonly condemned practices, like vulgar or refined gossip, magnifying the shortcomings of others or building spite fences, but we must likewise suppress such socially condoned aspirations as the desire for honor and influence, the desire to achieve the highest rank, and the inclination to enjoy luxuries which others cannot possess. All these are tendencies which spring from man's unregenerated human nature; and what is further, if these unholy impulses are uprooted from the hearts and lives of people generally, there will be no more spilling of blood in brutal warfare.

If we can agree with Bertrand Russell and others concerning the underlying cause of war, then the real issue confronting us as Christians has to do with the remedy which will achieve the regeneration of the human heart. This transformation, we believe, can never be achieved by merely outlawing war by means of legal enactment. Since war can only be permanently abolished by removing the elements that produce war we, therefore, cannot hope to establish a permanent peace by legislative efforts. Dr. W. P. Merrill, pastor of the Brick Presbyterian Church of New York City, rightly maintains that *we must engage in a life-long campaign against the causes which produce war.* Furthermore, each generation is called upon to engage in this struggle against the causes of war. It is altogether possible that the human race may be compelled to witness other military catastrophes even more brutal and devastating than the late great war. Nevertheless, as long as we are lending our efforts against the factors producing war then, indeed, there can be no doubt concerning the final outcome.

Nor must we be thinking primarily of employing defensive measures, if we are seriously engaged in a successful crusade against war. We know sufficiently well that a military campaign can only be successful when conducted along offensive lines. Thus in overcoming the vicious im-

pulses of our human nature we must direct our efforts toward the development of commendable interests and attitudes in life. This is the reason for our emphasis upon the promotion of an intensive system of religious education which takes into consideration the moulding and strengthening of man's original tendency for fraternal living and for unselfish devotion to the welfare of others. It is for this reason also that our main objective in religious education today is *the development of a friendly or neighborly disposition among our associates and toward all mankind.*

This attitude of fellowshiping with others, which in its highest form expresses itself in co-operative Christian living, must be cultivated and developed gradually. Children and young people must be taught to co-operate together in all the enterprises of life and in this way learn to live the Christian life of true brotherliness by living it. On the other hand the harmful impulses arising out of our original endowment will be overpowered in the degree that we are given to living a sincere life of Christian brotherhood. We do not say that evil habits must not be assailed and assaulted, but we are trying to say that the greatest power for righteousness and peace results from *incarnating the principle of goodwill* in all the relationships of life.

—C. P.

* * *

HOW MANY WILL BE FOOLED?

That high-class religious journal, *The Christian Advocate* (Nashville), organ of the Methodist Church South, indicates editorially that it has not been the least bit deceived by the specious propaganda which has recently pervaded the very atmosphere. This is its analysis of the "logic" of the wets:—"The wets reason thus: *Major premise:* The Prohibition laws cannot be enforced. *Minor premise:* The Democratic Presidential nominee if elected will enforce the Prohibition laws. *Conclusion:* Therefore Prohibition is a 'damnable affliction.' The wets reason further: *Major premise:* Religious intolerance has no place in American politics. *Minor premise:* The Democratic nominee is a Roman Catholic. *Conclusion:* Therefore vote for the Democratic nominee or be convicted of bigotry. *Wet comment:* For a dry Protestant Democrat to bolt his party's wet nominee is religious bigotry. For wet Roman Catholic Republicans (such as Raskob) to flock to a wet Roman Catholic Democratic nominee is religious tolerance."

To be sure, these propagandists figure that thousands of Protestants, especially those who are not enough interested in Protestantism to read a Church paper, will be more easily fooled—and *perhaps they are right.* The attempt to undermine our Prohibition laws and put our State governments into the now outlawed saloon business will be not only defeated, but overwhelmingly defeated, if all those who believe in a saloonless America vote together. The one hope of the thirsty wets, who want not only light wines and beer, but hard liquor, is to divide the dry vote by such "logic" as is noted above. Therefore the big question is: How many will allow themselves to be fooled?

And on this mooted topic of "bigotry," it is an illuminating experience to read the Roman Catholic journals these days. After taking up considerable space to vent their spleen on the "abominable" Anti-Saloon League (which, by the way, is only a league of the Churches against that dangerous institution which Governor Smith tells us "is and ought to be defunct in America"), these papers use much of their remaining space to cry out against "Protestant bigotry" and to belabor certain religious leaders who are so intolerant as to question the propriety of putting a follower of Pope Pius in the White House. It seems exceedingly queer to hear such high sounding appeals for "tolerance" from the representatives of the intolerant Roman hierarchy. We, too, believe in tolerance, but some folks wonder if the best way to honor tolerance and punish intolerance is to exalt to the highest place in the gift of the nation a member of the most bigoted ecclesiastical organization on the face of the earth. At any rate, the history of the Papacy discredits its devotees as preachers of tolerance.

SNOBBERY

Every once in a while, sometimes it's quite often, some representative of a foreign nation makes us a visit. The prominent personage is given a royal reception. The fattened calves are killed—at least some of them—and then the aforesaid person goes home and tells his or her nation, and through them tells us just what they think of us. Criticisms which are not always favorable are made. In fact it has become a frequent occurrence for such visitors to speak their mind and inform us wherein we come far short, ere they have been with us 24 or at most, 48 hours.

The latest instance of this sort of snobbery was shown when a few days after her arrival, the Lord Mayor of Southampton, none other than Mrs. Lucia M. Foster-Welch, is reported to have said, "Prohibition as applied in the United States is *in my opinion* unworkable and unenforceable, and my conscience would not permit me to support such a law." This Honorable Lord Mayor is also reported as being a grandmother and expressing a good opinion of the modern flapper.

We have been wondering what our English neighbors would think of us, should one of our Honorable Lord Mayors visit London or even Southampton, and, after a few days of royal entertainment tell our English cousins that some of their laws, "*in my opinion*," are unworkable and unenforceable? Don't you think that England's "Yankee Cousins" would be told that common courtesy required that their opinions should remain unexpressed and that, whatever their ideas might be, England was able to frame and enforce her own laws without any foreign criticism or sympathy?

Perhaps the Honorable Lord Mayor may have a gentle weakness in the direction of her morning toddy. Perhaps she is somewhat apprehensive lest the fine results of our 18th Amendment might seep through, crossing the "big pond" to find sympathetic friends even in Southampton. At all events, we believe that this sort of snobbery should be resented and the public press be loyal enough to the good, old U. S. A. to tell such persons where privilege ends and where impertinence begins.

A. M. S.

The Parables of Saged the Sage

THE PARABLE OF THE OBSERVATION CAR

I rode upon the Dixie Flyer. And the Stars were all on Duty when we left Chicago, but they went on strike ere we reached Danville, and by the time we were at Terre Haute the Rain descended as if the waters had been gathered for the Occasion. And I arose in the morning and spake unto the Porter, saying, In which Direction might one expect to encounter a Dining Car?

And he said, Thou hast me guessing, Colonel, for I know not in what Direction we are going. We are on a Detour around a Washout, and we shall be Two Hours late at Evansville where we take on our Diner.

Then I walked toward the Rear of the train that I might find the Observation Car. And I found it not, though it had been the next Car after mine own. And when I came to the Day Coaches I reversed my machinery and walked back.

And the Porter said, If thou seekest the Observation Car it is the Next Car Forward. For this Train is reversed.

So I went to the Observation Car, and found a Good View of our Locomotive, going Forward Backward, as is the custom of some people.

And I said unto myself, As Observation Cars are constructed, this thing of hauling the Observation Car at the head of the Train is not an One Hundred Percent Success. And it were better that the Passengers should view the Receding Scenery rather than that the Engineer should look backward. But taking Life as an whole, there be too many men whose Observation is Rearward, and not enough whose Outlook is Ahead. Wherefore I will not attempt to Run the Trains, but as I wait Patiently for Breakfast I will Admonish My Fellow Men to Do Their Observing toward the Future. It will be a great day for the more or less Human Race when it rideth with its Observation toward the Front.

Prayers That Are Answered

(A Sermon Preached by HAROLD B. KERSCHNER, M. A., at the First Reformed Church, Philadelphia)

"If ye ask anything in my name, that will I do."—John 14:14.

Of all the statements of Jesus, few are being so critically examined today as this one. There is no use denying the fact that many reverent people are honestly skeptical about the promise which they understand is held out in these words. Some because they feel that prayer is ineffectual—or at least that their prayers are—have discontinued the practice altogether. Many a man has believed from youth up that if he asks he will receive; if he seeks he will find; if he knocks it will be opened unto him. Yet having done all this without avail, he has come to feel that the promises of the Bible do not square with the facts of life. He has started out on the journey of life, as Dr. Merrill has suggested, as though it were to be "a personally conducted tour, under the provision of a guide who knows all things, commands unlimited resources, and will arrange all things in advance for smooth and easy journeying; but has found that in reality life is more like the harsh experience of the pioneer, who must break his way alone and without support through unexplored places." Who among us has not entered into the place of prayer in some crisis and come away unrewarded? I am going to preach this morning for those who have had this experience, and reluctantly have given up praying; for those who would still like to

pray if they knew how; for those who in their heart of hearts still believe that prayer changes things if done aright.

We do not mean to suggest that the only people who do not pray are those whose prayer investments have not yielded the anticipated dividends. Many people who believe firmly in the efficacy of prayer simply do not concern themselves about it. They feel that a world in which prosperity is so general can manage fairly well without it. They acknowledge its value, but only turn to it in times of emergency. There is much of the common philosophy of life in the story told about a minister who happened to be at sea during an awful storm. At length the captain came into the cabin, his face white, and said: "Men, everything that human skill and power can do has been done. The only thing that is left for us now is to trust in God." At that the minister turned white, too, and said: "Oh, captain, is it as bad as that?" So, even to many good people, prayer is the last desperate chance. It isn't that they have any doubts about it; it is simply that they think they can steer their bark in fair weather without it. We are not primarily concerned about these people this morning. If they are confident that they can live triumphantly and usefully without the aid of that reserve power, which men of every age

have found so invaluable, they do not need our help.

But there are others for whom prayer is becoming increasingly difficult because they are not sure what can be accomplished by it. Their long-established understanding of its use has been rendered a severe jolt, because something for which they prayed with all their heart and mind and soul and strength has not been given to them. Actually, what Christian is there of us who has not a secret chamber in his memory, where old prayers, once offered, are laid away as sad memorials of a disappointed hope? There is a line in one of our hymns which phrases with entire accuracy a petition that we all can utter: "Teach me the patience of unanswered prayer."

We may as well recognize at the very beginning that much of the difficulty about prayer arises from the fact that people are relying upon a God Whose character is different from that which they conceive it to be. To the minds of many God is a benign, easily moved, grandfatherly personage, Who stands ready to give men whatsoever they ask, if they ask persistently. They think that He will most favor those who most favor Him by their attentions. They act in effect as though He were susceptible of flattery. They believe, contrary to what

they have been told, that they will be heard for their much speaking. They expect that those who regularly ask will regularly receive; and that those who regularly knock will regularly have opened to them all the wonders of the world. In particular, they imagine themselves to be the special objects of God's affection, and God as a special intervener in their behalf.

The common tendency to permit our egoism to lead us into thinking of God as our ally against all other persons and all other influences is vividly set forth in the statement of the boy, who was discovered by a stranger standing at the top of a hill with his eyes closed. Another boy could be seen speeding down the hill on a sled toward a sharp curve in the road. "It seems to me," said the man, "that you boys might find a safer place to coast." The boy opened his eyes and looked at him reproachfully, as he pointed to the boy on the sled, and said: "You might have been the death of him. This is a risky hill, but it's great fun; and we've got a trick to make it safe. One of us coasts while the other stays at the top and prays." If the boy had been pressed for his authority for this conviction he would probably have answered: "Why Jesus said, 'If ye ask anything, that will I do.'"

Now, as a matter of fact, that is not what Jesus said at all. He did not promise that God would grant whatsoever we ask, but whatsoever we ask "in His Name." There is a difference. To pray for something for our own sake is one thing; to pray for something for Christ's sake is quite another thing. Thus when we end our prayer, "We ask it in His Name," we mean that we only want those petitions of our prayer to be granted which are in keeping with His will and purpose. When we pray, "in His Name," we seek to catch the spirit of Jesus—to pray as though He were uttering the prayer. When we pray, "in His Name," we do not so much seek to change God's mind, as to change our own; not so much to impose our wills on God, as to accept His for ourselves. When we pray, "in His Name," we aim to make His words our words, and to think His thoughts after Him. And whatsoever we ask in that Name will be granted. It always has been so, and always will be so.

I. For one thing, prayers always will be answered which are in accord with the ideal that God has for the welfare of mankind. All prayers that are offered "in His Name" will have this quality. It is impossible to imagine God giving consideration to a prayer that is anti-social in character—that implies in its answer the curtailment of the rights and privileges of others. However much we may desire a thing, it is impossible for God to grant it if in so doing the happiness and free movement of another is interfered with. The situation is well illustrated by the dialogue of an amateur verse writer and the editor of a newspaper. "I really think you ought to publish this poem in your paper," said the former. "Why so?" queried the editor. "Because I am an old subscriber," was the answer. "But, my dear sir," replied the editor, "we have a number of old subscribers and their feelings must be considered, too."

It is not difficult to imagine the dilemma in which a loving Father must frequently find Himself as He is called upon to answer petitions which are conflicting in character. There is the city dweller, for instance, who prays for fair weather on picnic day; and then there is the farmer who on the same day prays for rain, so that his parched crops may be saved. The experience of each is no doubt real. Each prays with a real desire, and frequently with an earnestness that is highly commendable. And yet the requests of both

cannot be granted. The difficulty is that each is praying too narrowly. He has in mind only his own projects, and is too little concerned about the well-being of society in its wider reaches. Lincoln realized the absurdity of prayers of this sort

TEXT OF THE PACT RENOUNCING WAR

(Kellogg-Briand Multilateral Treaty So Generally Regarded as a Most Significant Step Toward World Peace.)

The text of the treaty against war signed Aug. 27th in Paris is as follows:

Deeply sensible of their solemn duty to promote the welfare of mankind;

Persuaded that the time has come when a frank renunciation of war as an instrument of national policy should be made to the end that the peaceful and friendly relations now existing between their peoples may be perpetuated;

Convinced that all changes in their relations with one another should be sought only by pacific means and be the result of a peaceful and orderly process, and that any signatory power which shall hereafter seek to promote its national interests by resort to war should be denied the benefits furnished by this treaty;

Hopeful that, encouraged by their example, all the other nations of the world will join in this humane endeavor and by adhering to the present treaty as soon as it comes into force bring their peoples within the scope of its beneficent provisions, thus uniting the civilized nations of the world in a common renunciation of war as an instrument of their national policy;

The signatories of the treaty who, having communicated to one another their full powers found in good and due form, have agreed upon the following articles:

ARTICLE 1

The high contracting parties solemnly declare in the names of their respective people that they condemn recourse to war for the solution of international controversies and renounce it as an instrument of national policy in their relations with one another.

ARTICLE 2

The high contracting parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

ARTICLE 3

The present treaty shall be ratified by the high contracting parties in accordance with their respective constitutional requirements.

This treaty shall when it has come into effect remain open as long as may be necessary for adherence by all the other powers of the world.

when, in his second inaugural, referring to the fact that both the North and South were praying for success, he said: "Both read the same Bible and pray to the same God, and each invokes His aid against the other." Then he wisely added, "The prayers of both cannot be answered." And what was true of the Civil War is true of most ventures—there are very commonly two sides, opposite to each other, and each

praying for success. What we need to realize is that that prayer only can be answered which does not encroach upon the rights of anyone, and which tends to further the enterprises of the Kingdom.

The amount of selfishness exhibited by religious people in invoking the aid of an impartial and all-loving Father is almost unbelievable. If all the unlovely thoughts that have ascended heavenward could be gathered together in books the libraries of the world would scarcely be large enough to contain them. The Psalmist is not alone in entertaining thoughts that would bring ruin to his rivals, and in calling upon God to aid him in furthering his schemes. Rufus Jones, in one of his books, tells us that as a boy he was afraid of thunder-storms, and always watched one approach with dread. When clouds appeared in the sky he would ask his father whether he thought they would get a shower, or whether it would be likely to go north, around the lake into Albion, or possibly south to Windsor. For these other nearby places he tells us he felt no concern. "In fact," he says, "I sometimes breathed a swift prayer that the threatening shower might 'go round,' particularly as Windsor was a Democratic town, while ours was righteously Republican." Whence came such a mean conception of God into the life of Rufus Jones at so early an age? We know all too well. For all about us even today are people who think of God as a great leader who may be enlisted on their side in carrying out the enterprises in which they are engaged, be they worthy or not. They are people who pray—often without ceasing—but seldom "in His Name."

The Bible abounds in instances of prayer of this sort. More than one servant of God was disillusioned in his feeling that God would make him an object of special privilege. God tenderly tells them that their prayers are wrongly conceived—"Ye know not what ye ask." What a tragedy it would have been had God listened to Moses' prayer that he be excused from the task of liberating his countrymen! What a pity it would have been had He listened to the Prodigal's early prayer that his father should be rendered indifferent to his welfare, and should not anxiously await his return! What a mistake it would have been had He heeded the entreaties of James and John, which must have been offered frequently, that they be assigned places of great prominence in the organization of the Kingdom. These prayers are simply intolerable, because they do not tend toward the improvement of life and the establishment of justice and brotherhood. God cannot answer prayers that violate His very character—that suggest that He show favoritism and partiality. Jesus seemed to sense danger along these lines even among His disciples, for He said: "When ye pray say, **Our Father. . . Give us this day our daily bread. . . Forgive us our debts. . . Lead us not into temptation.**" He taught that only when we are socially minded in our praying can the Kingdom come, and His will be done on earth as it is in heaven.

It is of course a truism to say that no right-minded person will want to succeed unless worthy to do so, or at the expense of others. And yet many a man who would not think of taking advantage of another in his dealings with him would not think it dishonorable to ask God to secure this advantage for him. He thinks it no shame to secure through prayer things which he could not earn and does not deserve. How different from this spirit was that which possessed the world-builders of every age! One can imagine Pasteur, as he busied himself with those experiments which have meant so much to the welfare of the race, asking God to bless his efforts. But we cannot imagine Pasteur asking God to crown his efforts with success even though he were wrong. He was the kind of man

who would want to know if he were looking in the wrong place—who would rather fail than win by unfair means. Behind his prayer were his efforts which were always “in Christ’s Name.” One can easily picture Handel on his knees in preparation for the “Hallelujah Chorus”; but one cannot imagine him asking God to inspire his mind and pen for the production of so great a masterpiece if his heart had not hitherto been inspired with unspeakable love. Washington must have prayed frequently for the success of the Colonial cause. But no one can imagine him asking God to bless the efforts of the patriots, irrespective of whether their motives, methods, aspirations and intentions were just or not. He knew that God could not answer such a prayer, for it could not be conceived “in His Name.” As Richard Cabot has well said: “We can best understand the quality of prayer when we think of the universe as a team, of which each person is a member. It is proper to want to do well, and to be well thought of for our exploits; but this must always be on the condition that it does not interfere with the success and needs of the team. The babyish tendency to ‘want what we want when we want it’ is opposed to every piece of concerted work, every advance in science, and the existence of every harmonious family.” When a man wants universal truth and beauty and goodness, and the well-being of all, even though it wrecks his own desires, he is in the attitude of prayer. And such prayers will be answered, for they are “in His Name.”

II. In addition to this, a prayer, if it is to receive a favorable answer, must be in accord with the highest reason. We must not expect God to upset the orderliness of a whole universe in order to concede our ends. We cannot expect Him to suspend the laws of life in order to gratify some selfish whim. It is unreasonable, for instance, to ask Him to cause two and two to make five, to cause water to run up hill, or to make the sun to stand still on Gibeon or anywhere else. Jane’s mother was properly horrified when she heard her say in her prayer, “Please, God, make Rome the capital of Turkey!” “Oh, Jane,” she exclaimed, “why did you say that?” “Because I put it like that on my examination paper today,” she answered. Of course it is impossible to answer prayers of that sort. To do so would be to jumble up the known laws upon which we have come to rely, and to leave us at the mercy of a topsy-turvy world.

Yet little Jane is not alone in her belief that in some way God can and does set aside the consequences of human behavior that is contrary to the facts and forces of life. Multitudes of people still feel that He will avert the pain and sorrow that invariably attends some breach of the moral or physical law if they but beseech Him sufficiently. Washington Gladden, in his “Recollections,” tells how the recovery of President Garfield was made the test of faith by many religious people. “It was held in many crowded and weeping assemblies that if there were prayer enough, and if that prayer were the prayer of faith, he would surely be healed. And there were not a few who were ready to claim that they had the assurance of faith, and knew that his life would be spared. For those who had entertained this confidence the issue was a sore trial, and there were some who came to doubt whether prayer has any efficacy at all.” It is not difficult to imagine that thousands now living have cut themselves off from the friendly influence of prayer because of some such devastating experience.

Those who would escape the disappointment of unanswered prayer should bear in mind that prayer is not an absolute ruler in the universe of law. It is the partner of other laws, and not a dictator over them. Each has its own ministry to

render and its own function to perform. Just as steam operates in a sphere all its own, and electricity in a sphere that is its own, so prayer has a sphere in which it is master. Each supplements the others, but none ever trespasses upon another’s sovereignty. And each of these laws must be observed with as much fidelity as the law of prayer if a man would be happy. We cannot run counter to every other law of life and then expect prayer to swing the balance in our favor. Prayer co-operates with the other laws of the universe for our advantage, but it never even temporarily shelves other laws in order that we may realize some special benefit.

THE PERFECT PICTURE

The Master Painter chose an open space,
And spread o’er it a hint of softest blue,
Then daubed it with the whitest, fleecy clouds,
Mingled with sunlight’s rosy golden hue.
He formed the soft green earth with blades of grass
And molded shapely trees that gently swayed
When tiny zepthers stirred their calm repose
And were a moment from soft slumbers stayed.

“This will be fine,” the Master Painter said,
“I’ll make it better than I did before,”
So nestling near the densest clump of trees
He made a cottage with wide-open door.
The Master Painter sighed, “I would reveal
Beauty in truth; then I have reached my goal;
Beauty is lacking in these trees and skies—
I understand—this picture lacks a soul.”

He sketched a woman—fairest of her kind,
With soft dark hair and eyes that gazed in mild
And tender pity at the form she saw—
For in her arms she held a slum’ring child.
Silent the Master Painter stood; perplexed
Was he. He felt no satisfaction sweet.
He paused and placed the light of Mother Love—
“And now,” he said, “the picture is complete.”

—By Margaret Isele (16 years old)

There is, for instance, the Law of Cause and Effect, which operates just as surely in the spiritual as in the physical world—“Whatsoever a man soweth that shall he also reap.” This is a fixed law which never varies one jot or one tittle, and no amount of prayer can hold up its orderly processes. A man who has burned up his energies by engaging for a period of years in practices that are contrary to this law cannot by earnest prayer change in a moment the conditions which have started in his blood and body. Prayer will bring to his support a force that will aid him in overcoming the desire to engage in practices which are so destructive, but it cannot save him from the consequences of that which has been indulged already. What he has sown he must reap.

Or, again, there is the Law of Identity of Location. It is a universally acknowledged truth that two bodies cannot occupy the same place at the same time. It never has been done. And when two motor vehicles attempt to do so the consequences are inevitable, no matter how many prayers may be offered up by horrified bystanders. Prayer cannot change the Law of Inherited Characteristics—our outward appearance is determined in large measure by a past, which always visits its qualities upon the third and fourth generations. Prayer will help us to battle against the tide of many an unfortunate beginning; but it cannot aid us in changing the color of our hair, or after maturity in adding one cubit to our stature. Prayer cannot change the Law of the Seasons. It is useless to pray that the cherry blossoms at Washington will bloom on New Year’s Day, because that happens to be the time of a contemplated visit to that city. There are vast realms in which prayer cannot aid us. We have seen these laws operate with such regularity and reliability that we ought to take the hint and co-operate with them. But because we are foolish and selfish we think that we have the right to ask for anything that we want; and to blame God for indifference if we fail, instead of ourselves for asking amiss. If we will but keep our eyes open to the great known facts of the universe we will not suffer so many discouragements in our prayer life. For we will not ask for that which is not “in His Name.”

III. Moreover, we can only expect to have our prayers answered when we personally labor to bring to pass the thing for which we pray. Prayer is not a substitute for effort. It is an ally, an aid, a force of incalculable value; but no one can really be said to be praying “in His Name” who does not co-operate so as to make the answering of his prayer possible. Our energies and our voice must be in perfect accord. There is a story of two little girls who were on their way to school that helps to illustrate this truth. Having started from home somewhat later than usual, and fearing that they would be tardy, one girl said to the other: “Let’s kneel down and pray that we won’t be late.” “No, let’s not,” said the other. “Let’s keep on hurrying and pray as we hurry.” Speaking to God is not enough. We must think, plan, toil, hurry, sacrifice. We must live on a level with our petitions.

There are vast numbers of people whose prayer life is a barren waste because they have never achieved a happy blending of dependence on God and energetic work. They are looking to God to do for them things which He wants to do through them. God is ever willing to aid those who are heavy-laden and to make their burden light, but nowhere has He ever suggested that prayer will be accepted in lieu of labor. A wealthy man who thus depended too much on prayer for the achievement of the enterprises of the Kingdom once aroused Dwight L. Moody’s impatience. Arising in a meeting, he offered an earnest prayer that the Lord would provide two or three hundred dollars for a certain worthy cause. At the conclusion of the prayer Mr. Moody sprang to his feet and exclaimed, “Brother, I wouldn’t trouble the Lord about a little thing like that if I were you. I would do it myself.” The attainment of many things for which men pray can be greatly furthered by their own co-operation; and to try to substitute religious devotions for such effort is a sort of blasphemy which of course can yield no good results.

For more than twenty-four centuries, Mount Etna, on the Island of Sicily, has been known to ruin its countryside from time to time. Its invariable toll has been devastation, death and unspeakable misery. Yet people, seemingly unmindful of

its record, have always taken up their habitation in the more or less immediate vicinity of the volcano as soon as its activity ceased. A few years ago there was another eruption, with the same awful consequences. Those who were nearest to it spent their time in praying and organizing religious processions. In Castiglione, a little farther away, the living room in almost every house was turned into a chapel, in which candles were burned before the statues of the saints, and before which the members of the household knelt in frenzied prayer for protection. What a shameful use of so friendly an ally! It is not God's will that one of His little ones should perish; but if men persist in building their homes near the mouths of spouting volcanoes it is impossible for Him to safeguard their lives and happiness. One is reminded of the man in the Bible who built a house upon sand, and then wondered why it was swept away when the storms blew upon it. It was not that God was not on friendly terms with the owner or the occupants of that house—it was simply no way to build a house. For if we want any of our enterprises to weather the storms of life we can only do it by

realizing that we are laborers together with God.

How important it is that we should recognize the truth of this principle in our efforts to achieve a character that is Christ-like and radiant! Does any man think that he can come into the possession of a life that is beautiful and enriching by merely praying for it? Did the men who have blessed the world in every age achieve sainthood by so simple a formula? Any one who is acquainted with them at all knows that they did not. They were men of prayer without exception; but to their life of prayer they joined a life of consecrated effort. They saw to it that their earthly activities ever aimed at the same high standard, which they sued heaven to make their abiding possession. To their prayer, "Deliver us from evil," they united a fixed determination to combat every influence that sought to defeat their purpose. Their earnest desire to be like their Master was accompanied by a life that found its expression in a daily ministry to the lowly and the lost. They knew that only those achieve who are not weary in well-doing. And when they prayed their requests were granted, for they prayed "in His Name."

What has your prayer life been? Have you been praying amiss? Have you been asking God to incline His ear while you offered prayers that were anti-social in character, that did not conform to the known laws of the universe, and to the answering of which you yourself were not giving your own best energies? If you have been, you as yet know but little of the real power and purpose of prayer. For prayer is more than this. It is the lifting up of our problems into the presence of God, so that we can make our decisions with every possible course of action brought into the range of our vision. It is the experience through which we have opened up before us both the background and the foreground of life. It is the way out of the thicket of indecision—the achievement of that understanding which leads to perfect balance and right action. Prayer at its best is an impulse of the heart—an aspiration to rise above human situations to divine communion; the step taken by an individual, who knows his littleness, to enter into the fulness of that abundant life which belongs to the Infinite. Blessed are they who ask "in His Name," for they shall receive whatsoever they ask.

Vacation Sundays in the West

By CHAPLAIN PAUL B. RUPP, U. S. A.

During the past summer we made an extended tour through that portion of our national playground which lies in Wyoming, Utah and Colorado. On Sundays we visited a half dozen different Churches, and our experience was both refreshing and thought provoking.

First of all, contrary to the growing notion that the Church is a decrepit institution that has too long survived its usefulness, we found these Churches more than comfortably filled, in several cases nearly every seat being occupied. Quite naturally, many of these worshippers were tourists; their clothing and their attitude betrayed them. But the very fact that so many tourists were found in those Churches, when there was every incentive for them to give their whole time to "seeing the sights," is sufficient proof that religion is not a dead issue and that the Church is not an obsolete institution. In truth both are very much alive, much more alive, indeed, than some of the lodges to which the writer belongs. A larger percentage of the membership can be found in the average Church on a summer or winter morning than will be found in any secret society for the same season of the year. In the Mormon Tabernacle of Salt Lake City and in a Methodist Church of Denver the ushers were kept busy for more than a half hour preceding the service showing the people to suitable seats. It is true, many visitors came to the Tabernacle out of sheer curiosity. Yet the afternoon was excessively warm, and more comfortable quarters could easily have been found in the public parks or bathing pools. But, instead, these folks went to Church, though a Mormon one, and thereby evinced an interest in religion that cannot be questioned. In one Church in Colorado Springs, practically every seat was taken by the time the minister began to preach his sermon. These people did not forget their religion when they said "good-bye" to their State. Yes, people do go to Church now-a-days; not because they like to be humbugged by a "decadent Church," but because they experience a felt need,—a need which neither business, art, recreation, science, nor secret society can supply. Mormons and "Gentiles," Catholics and Protestants, find something in the public devotions of the Church which ministers to their inner life, something which re-burnishes their tarnished ideals and refreshes their jaded spirits. While none of

these Churches, with possibly only one exception, would have laid claim to perfection, yet all of them have something which every age needs.

The atmosphere of the different Churches, however, was not quite the same in every instance. In the Mormon Tabernacle there was an air of expectancy, such as one usually finds in a theatre's "first night." The majority of the people were strangers who anticipated something unusual, something which would thrill them by its unique character. Yet when the service opened with an organ recital, that was no better than dozens of others that can be found all over the United States, followed by an excellent selection of the huge chorus choir, and that in turn by a long prayer by the presiding "elder,"—all of which was but the preliminary to a commonplace sermon by another "elder" on the reasonableness of accepting Joseph Smith's discovery and translation of the golden plates,—then the congregation felt that after all it was just like the usual run of religious services, and many of them left the building before the end of the service had been reached.

In a large Church in Denver, on a hot August morning, the atmosphere was that of a theatre,—ushers talking to one another, or to visitors, in tones that belied the devotional purpose of the place, as if to impress visitors with the friendliness of the Church; people nonchalantly exchanging their seats for better, where the view was less obstructed. The minister, dressed in white flannels and shoes, sprawled in his chair as if unutterably weary over the labors of the week. The service began at 10:45. At 11:20 the minister announced that "the usual closing time of the service is 12:30, and if any one present feels that he cannot stay until the end, it would avoid confusion if he were to leave before the sermon begins"—an invitation which was immediately accepted by about two dozen people.

In Salt Lake City the Episcopal cathedral was visited. Here, as well as in a Catholic Church in Manitou, Col., and in a Presbyterian Church in Denver, the atmosphere was deeply reverential. One felt that he was in a worshipping church, into which people had come not out of idle curiosity but in a spirit of need. And it is such Churches which uplift the spirit and stimulate the soul.

Again, the sermons we heard in these

Churches differed greatly in quality and tendencies. Some, in their theological implications, had advanced no farther than St. Augustine or Thomas Aquinas; others were on a par with Rauschenbusch and Fosdick. In the Catholic Church at Manitou, a mission was being conducted by a visiting priest, who twice informed his congregation that "Jesus is dead" and that in a few minutes "we will place his body on the altar for your adoration," an idea that built a firm foundation for the Catholic polity and ritual, and which was quite consistent with the Catholic point of view. On the other hand, the minister of the M. E. Church (South) of Colorado Springs preached on the meaning and consequences of the gospel for our own age,—a sermon that was fervent in spirit, intellectually invigorating and stimulating to high moral achievement. This preacher had caught a vision of the new age, with its industrial pressure, its political complexes, and its social responsibilities; and he showed how the kingdom of heaven can come to earth only as Christian people attempt to center their life and relationships around spiritual principles and ideals. In the Episcopal cathedral at Salt Lake City the bishop of the diocese presented a five minute homily which was an altogether satisfactory make-shift for a very hot day. We heard a retired president of an eastern college speak on the twenty-third Psalm in a Presbyterian Church in Denver,—a sermon that was unusually comforting to the individual, but which had little message for the age in which we live.

Yet, whether or not the sermons we heard squared with our own theological point of view, here were men who fully realized that man simply cannot live by bread alone; for his life is infinitely larger than his stomach and his existence is far longer than the allotted three score years and ten. These ministers and priests had consecrated themselves to the task of helping people seek ever higher ideals and rise to ever higher standards; outside of the Church we find no similar group so consecrated or engaged. College and university professors? Yes, to a degree. But they are mainly intent upon ideas rather than ideals, and there is a vast difference between the two. However haltingly our preachers speak, or however conservatively they think, they still are beacon lights for an age that is prone to wander aimlessly in the dark; they are prophets of the

Most High to people who find it easy to live on a very low level.

And these Churches of our Western States, where Sunday is a wide open day and where every inducement is given people to observe the day only by eating drinking and making merry, these Churches

are loyally attempting to fulfill their mission of pointing people to better things than the vices of the gutter or the greed of the streets. After coming away from those Churches—Mormon, Catholic and Protestant—whose polity is so diverse, whose creed is so divisive, and whose ritual is so

different, we yet found a unity of purpose and moral idealism that is tremendously refreshing in these days, which are said by some to be devoted exclusively to jazz and the attempted repeal of the Volstead Act.

Fort Robinson, Nebraska.

My Faith and My Hope

A. E. TRUXAL, D. D.

XVI—ON CREEDS AND CONFESSIONS

Creeds and confessions are closely related to each other, yet there is a specific difference between them. Creeds are short formularies by which believers express their faith. Confessions are enlarged explanations of the faith as understood at the time. Some of them are in fact systems of theology. The Augsburg Confession contains 29 articles, some of them long enough to cover five or six pages of an ordinary book. The Heidelberg Catechism has 129 questions and answers. The Westminster Confession contains 33 chapters with 170 articles. In the Roman Church the decrees of the Council of Trent would fill a book of 60 or 70 pages. In 1854 Pope Pius IX proclaimed the immaculate conception of the Virgin Mary, and in 1870 the Vatican Council decreed the infallibility of the Pope. That completes the modern confession of the Roman Church.

The leading creeds that have come to us from the early Church are the Nicene, the Athanasian and the Apostles'. These creeds are generally accepted by Catholics and Protestants as a proper expression of the Christian faith. The first two were no doubt influenced by ancient Grecian philosophy. The Apostles' Creed is the most popular in the Protestant Churches. It was not formulated by any council or any particular person. It came by a gradual growth. The tradition that it was formulated by the twelve apostles has long since been exploded. The name Apostles' was attached to it because it was supposed to express the faith of the apostles most simply and accurately.

The confessions represent the knowledge and conceptions of God, Christ, Holy Spirit, Church and Scriptures that prevailed among the teachers at the time they were formulated. They do not stand on the same plane of authority with the sacred Scriptures. The Gospel is the final court of appeal for the Protestant Christian. No confession can represent the thought of the Church perpetually. As time passes more knowledge and correcter knowledge is acquired from new informa-

tion and enlarged experience. Knowledge of religion in general and of Christianity, the Church and the Bible has been greatly increased the past twenty-five years. And still greater progress has been made in the knowledge of mankind and the world at large. As a consequence the confessions formulated hundreds of years ago do not properly express the Christian consciousness of the present day.

The confessions served a good purpose in their day. I believe that they were formulated by the promptings of the Holy Spirit. The Protestant Churches could not have accomplished their work in the Kingdom without the guidance of their confessions. But unfortunately the confessions were put to a use in later times for which they were not intended. They were placed in authority over the Bible. A man might accept the Bible, but the Church would not admit him on that; he must accept the Bible as the confession teaches. The Bible ought to interpret the confession, but some persons make the confession interpret the Bible. That makes a Pope out of the confession. If a Pope must be had, a living one is preferable to a dead one. The confession is inflexibly fixed; a living Pope may accommodate himself to circumstances. He may refuse to allow divorces, but he may be persuaded to annul marriages. The confession ought not to be placed above the Scriptures.

A fundamental principle of Protestantism was and is that every soul has direct access to God without priest or Pope, confession or doctrine. But some Churches say: "You cannot come into fellowship with the Lord and receive His mercy and grace unless you believe and do what our confession says." There is, however, only one Mediator between man and his God, and He is the Lord Jesus Christ. Is it the province of the Church to set up a confession 400 years old and demand that the applicant for membership accept the religious ideas, conceptions and doctrines held in the long past? It was quite refreshing to learn not long since that a large city Church discarded the confession as a condition of membership and confronted the

applicant with the following requirement: **Do you believe in the Lord Jesus Christ and do you promise to follow Him, according to the best of your knowledge and ability? If so, come with us and we will try and do you good.** That is quite simple. But is it not sufficient? The Savior's challenge to men was: Follow Me!

Creeds and confessions when properly used serve a good purpose; with a perverted use they become the source of much evil. The Church is not like a human organization governed by a constitution. Christianity has to do with a person. The Gospel makes known to us the person of Jesus, shows us His life and works, His leading and experiences. Anyone who accepts Jesus as the revealer of God and of man's duties to Him and endeavors as much as in him lies to live the life Jesus sets before him, is a Christian. Some Churches are willing to admit that that may be sufficient for the person's entrance into heaven, but it is not sufficient to admit him into their Church. What right has any Church to set up such a barrier? What right has any body of Christians to adopt conditions of discipleship such as Jesus did not employ all? Jesus dealt with lives of people. If anyone would be My disciple let him deny himself, take up his cross and follow Me. Confessions belong to the department of theology. They are worked out by theological scholars. There have been theologies many. They have been produced in every age of the Church. They are being produced today. They do not agree in every particular. Some differ widely from each other. Theology is continually changing. It is an interesting study for persons who have a mind for it. But theology is not religion. Theology is for the educated and learned; religion is for everybody—for the common people as well as for theologians. They can believe and trust in God, seek to do His will and practice the Christian virtues, without any understanding of theological questions. Religion is a life. It requires persons to be good and do good. Confessions have a place in the theological sphere, but they are not supposed to be a condition of Church membership.

A Serious Prediction

THE REV. P. Y. SCHELLY, D. D., *Lord's Day Alliance of Pennsylvania.*

In about 8 years, if not much sooner, the enemies of our Christian Sabbath will have succeeded in repealing the "Sunday Law" of Pennsylvania, judging by the way they are fighting it and the way the Churches are sleeping on the matter. There are over 8,000 Protestant Churches in Pennsylvania, but only 198 cooperate with this Alliance, the only agency of all the Churches in this State for the preservation of its Sunday law unchanged and unimpaired by legislative action. And each Church is the beneficiary of the work of this Alliance through its defeat of over 90 anti-Sabbath bills in past Legislatures. In a letter from the General Secretary of another Lord's Day Alliance, he refers to this indifference (?) of the Churches in his State to the danger of losing the Christian Lord's Day for the "open Sunday," and says: "I

question whether the Churches want our work." Yet the writer knows that but for the "work" of that Alliance that State would have lost its Christian Lord's Day through the emasculation if not repeal of its Sunday law. And it cannot be questioned by any one conversant with the facts that our Pennsylvania Sunday law, "the only civil safe-guard of the Christian Sabbath," would have been lost years ago but for the "work of the Lord's Day Alliance of Pennsylvania," at Harrisburg.

The Christian Sabbath or Lord's Day is not only the fundamental basis of all the work and the activities of the Churches, but their base of supplies as well. Without it the Churches would be woefully handicapped, and their work paralyzed. This being so, it is mystifying, if not impossible, to account for the prevalent com-

placency towards this imminent danger, the seeming willingness to exchange the Christian Lord's Day for the degenerating influences and blighting abominations of the European or "open Sunday." The writer confidently believes that were the Churches to realize and exert with determination their unquestioned power the Christian Sabbath would be secure for at least the next generation, if not for all time. The greatest politician Pennsylvania, if not the Nation, ever produced said: "The Churches can have anything they want if they will go about it in the right way." But is indifference to the danger of losing the Sabbath "going about it in the right way?"

The religious press as well as many secular newspapers frequently contain editorials and articles describing and lament-

ing the "passing" of the Christian Lord's Day both as a patriotic and religious institution. An editorial writer in one of the most prominent Presbyterian periodicals very recently referred to this very apparent "sign of the times," and declared that "the present attack upon the Sabbath should cease and be stopped at once."

That there is such an attack is evident everywhere. In our own State of Pennsylvania, immediately after the Supreme Court sustained the State Sunday law in its two admirable decrees, the "Anti-Blue Law Association" was organized by some powerful men commanding tremendous influence and financial resources, for the express purpose of repealing the Sunday law of the State. According to its own public announcement every county in the State would be organized into an auxiliary to secure the nomination and election of the majority of the next Legislature, 1929, pledged to vote therein for the repeal of the Sunday law. "The Open Sunday League," et al, are working to the same end. Many newspapers are lending their

powerful support to the movement. Public officials in many localities refuse to enforce the law in the face of positive and convincing evidence of its flagrant violation. Indeed, in some instances such officials not only defend the law's violation but lead therein. On being asked why the pastors of the Churches of his community did not unite in stopping the outrageous desecration of the Lord's Day with the evident approval of the officers of the law, a certain minister replied thus: "What would you do if you had been notified that if the ministers interfered, and fires would break out in their Churches or parsonages, the fire companies would refuse to turn out?"

The Legislature to be elected next November will undoubtedly witness the fiercest fight by the enemies of the Lord's Day against the Sunday law of Pennsylvania. Powerful interests commanding many millions of money and vast political and industrial influence will be led by the "Anti-Blue Law Association" and other organizations for the repeal of the Pennsylvania Sunday Law in behalf of all forms of

worldliness and money making schemes, Sunday "movies," sports, shooting galleries, dancing halls, etc., to follow the breaking down or removal of the fence (the Sunday law) from around the Garden of the Lord, the Christian Sabbath.

Against the prodigious anti-Sabbath combination referred to, the Lord's Day Alliance of Pennsylvania will be the only organization on the Field of this legislative battle, supported by a small but glorious minority of 198 of the more than 8,000 Churches of Pennsylvania and supplied with almost no ammunition. Were it not for confidence that the Lord of the Sabbath is with us there would be no hope of defeating the enemy. But is it not possible that the same Lord of the Sabbath allowed so many other States to lose their Christian Lord's Day because they, apparently, expected Him to do all the fighting for them without their cooperation? By the same policy no farmer would ever reap a harvest. What will the Churches of Pennsylvania do?

Schaff Building, Philadelphia.

NEWS IN BRIEF

SYNODICAL MEETINGS FOR 1928

GERMAN SYNOD OF THE EAST:

Sept. 11—St. Paul's Church, Milltown, N. J.

OHIO SYNOD:

Oct. 1—Calvary Church, Lima, Ohio.

MIDWEST SYNOD:

Oct. 2—Zion's Church, Terre Haute, Ind.

PITTSBURGH SYNOD:

Oct. 8—St. Paul's Church, Greenville, Pa.

EASTERN SYNOD:

Oct. 22—First Church, Easton, Pa.

POTOMAC SYNOD:

Oct. 23—Christ Church, Middletown, Md.

SEMINARY OPENING

The Theological Seminary of the Reformed Church in the United States, at Lancaster, Pa., will begin its 104th year on Thursday, September 13, 1928, at 3 P. M. The opening address will be delivered by Professor Edward S. Bromer, D. D. Registration of students will take place during the day of opening.

—Irwin Hoch DeLong, Dean.

NOTICE

Zion Reformed Church, Millersville, Pa., extends a cordial invitation to all students attending The State Teachers' College to join in the services of the Reformed Church. It will give the members of the Reformed Church much pleasure to serve these young people. Students are asked to send their names to Mrs. Alice Keifer, 207 George St., Millersville. Any pastor knowing of a member of his congregation or Bible School contemplating enrolling at Millersville would confer a favor on student and Church should he forward the name of that student to Mrs. Alice Keifer.

Yours truly,

—Wm. T. Brundick.

NOTICE

THE FALL MEETING of the REFORMED SUNDAY SCHOOL SUPERINTENDENTS ASSOCIATION will be held in HEIDELBERG CHURCH, Broad Street and Grange Avenue (5800 North) on Monday, Sept. 24th at 8 P. M. The speakers will be Mr. Walter E. Myers, General Sec-

retary of the Pennsylvania Sabbath School Association, who will bring us a message regarding the forthcoming State Convention to be held in our city and the splendid program arranged for the occasion; and the Rev. Paul S. Leinbach, D. D. Executive Secretary of the Publication and Sunday School Board and Editor of the "Reformed Church Messenger," who will tell us of the outstanding features of the World's Sunday School Convention, held in Los Angeles, California, in July. You cannot afford to miss these inspirational messages. There will be special music, special singing and a social hour. We want every pastor, superintendent, officer, teacher and Sunday School worker of every Reformed Sunday School present.

THE SWANDER LECTURES—1928

The Swander Lectures for the current year will be delivered by the Reverend Emil Brunner, of the Reformed Church of Switzerland, and Professor of Theology in the University of Zurich.

Subjects of Lectures:

1. Introductory: The Crisis of Theology and the Theology of Crisis.
2. Truth—the Problem of Revelation.
3. Life—the Problem of Salvation.
4. Communion—the Problem of the Church.
5. Progress—the problem of History and Eschatology.

Professor Brunner is one of the foremost theologians of Europe today. Though he is only 37 years of age, his books are read in Europe, in America, and in Oriental lands. He was a graduate student in Union Theological Seminary, New York, about 15 years ago. He will deliver his lectures in English, of which he is master. Last summer, while spending a week at Zurich, I heard him lecture several mornings from 7 to 8 o'clock and consider him one of the most brilliant lecturers on Theology that I have ever heard.

The lectures will be delivered in Santee Hall of the Seminary from October 2-5 according to the following schedule of hours: Tuesday, 11-12 and 4-5; Wednesday, 11-12 and 4-5; Thursday, 11-12.

—George W. Richards,

Theological Seminary,
Lancaster, Pa.

President.

THE REV. ELMER S. KLEINGINNA

Again we are bereaved by the home-going of one of our younger pastors in the midst of his fruitful labors. The Rev. E. S. Kleinginna, pastor of St. Matthew's Church, Anselma, Pa., and Supt. of Bethel Community Center, Philadelphia, died suddenly of appendicitis on Aug. 28. He is survived by his wife, Mary, daughter of the late Rev. E. J. La Rose, and by a 7 months' old baby son. An account of his life and labors will be given later.

Reformation Day

AN EARLY REMINDER

The observance of Reformation Day, which this year falls on Sunday, Oct. 28, should be regarded by our pastors, Sunday School superintendents and the leaders of other religious meetings, as of more than the usual importance, partly because the religion of the candidates for the Presidency of the United States is being widely tho' secretly, discussed. Our members should be so instructed that, when called to account for their Protestant faith, they may be ready with a reply, and be able to "answer gently and with a sense of reverence," as Moffatt's version finely puts it.

The Catholic people constantly, by speech and pen, exalt Romanism as the salvation of America, and condemn Protestantism as a menace to our country. So they have no justification for resentment when Protestant leaders at a time like this remind their people of the basic principles of Protestantism on which American civilization rests. This can be done either in one discourse or in a brief series of "lecture-sermons," as well as by the recommendation of suitable literature. In order to be effective such presentation should be characterized by reliable information, fairness, dignity and the absence of bigotry and bitterness. To this end the speakers should copiously "read up" on the subject and prepare carefully. It is

IMPORTANT CONFERENCE ON RELIGIOUS EDUCATION

The Committee on Christian Education will hold an important conference on the work entrusted to their care, on Monday, September 17th, at Calvary Church, Reading, Pa. A morning session will be held from 10 A. M. to 12 noon and an afternoon session from 2 P. M. to 5 P. M. (Eastern Standard Time).

The program of the conference will be of the nature of the one held last year at Salem Church, Allentown, and two years ago at First Church, Reading. There will be reports of progress in special enterprises carried on during the past year and plans looking toward the future. Ample opportunity will be given for discussion in special groups to be provided for the purpose. An evening session will be held if the conference should find it advisable to do so.

The Committee on Christian Education, consisting of the 5 persons appointed by Eastern Synod last fall and the 13 Directors of Religious Education recently elected by the Classes (therefore becoming members of the Committee) will hold a meeting at 7 P. M. for the purpose of reorganization and laying definite plans for the coming year. The usual conference on Religious Education held on the afternoon of the opening day of Eastern Synod will be omitted.

Owing to the importance this work is assuming in the Synod, it is hoped pastors, superintendents and other specially interested persons will set aside this day for attendance and participation in the conference.

N. C. HARNER.

Chairman of the Committee.

for this reason that we call attention this early to the annual observance of Reformation Day. Private and public libraries are usually provided with good literature on the subject. The following books make it a specialty to point out the principles of Protestantism in their bearing upon political liberty:

Garrison, W. E., *Catholicism and the American Mind*. (Publishers, Willett, Clark and Colby, Chicago.)

Vollmer, Philip, *The Reformation a Liberating Force*. (Publisher, I. M. Beaver, Reading, Pa.)

Richards, Geo. W., *The Heidelberg Catechism*. (Publishers, Publication and Sunday School Board.)

Horstmann, J. H., *A Vital Problem of American Protestantism*. (Eden Publishing House.)

Athearn, Clarence R., *Interchurch Government* (Century Company).

Marshall, C. C., *The Roman Catholic Church in the Modern State*. (Dodd, Mead & Co.)

Any or all of these books can be ordered from our Board, and our popular "bookman," Mr. G. W. Waidner, will see that you secure them promptly.

CHANGE OF ADDRESS

Rev. Franklin D. Slifer, from Andreas, Pa., to Lehighton, Pa.

The Rev. Arthur P. Schnatz, Cincinnati, O., was a pleasant visitor at the "Messenger" office.

The Annual Berks County S. S. Convention will be held in the Good Shepherd Reformed Church of Boyerstown, Pa., Rev. G. G. Greenawald, pastor, on Sept. 21-22.

Lie. Willis D. Mathias, who has been called to the pastorate of Emanuel Church, Allentown, Pa., will assume his pastoral duties by the middle of September.

The Rev. Irving C. Faust, formerly of St. John's, Bethlehem, Pa., began Aug. 15 his work as pastor of First Church, Cedar Rapids, Iowa.

Rev. Fred K. Stamm, of Calvary Church, Reading, Pa., ably filled the pulpit of Zion's Church, Greenville, Pa., Dr. Paul J. Dundore, pastor, at both services on Aug. 26.

The Annual Harvest Home service will be held in Memorial Church, York, Pa., Rev. Dr. E. O. Keen, pastor, on Sept. 9. The sum of \$152.90 has been contributed toward the Coal Fund of \$300.

Mrs. Sallie Leinbach Rieser, beloved wife of Adam B. Rieser, Esq., Elder of St. Paul's Memorial, Reading, Pa., entered into rest on Sept. 2. Mrs. Rieser was the eldest daughter of the late Rev. Dr. Aaron S. Leinbach. The funeral service was held Sept. 6.

Mrs. Paul J. Dundore, of Zion's Church, Greenville, Pa., who is at the "Overlook" sanitarium, New Wilmington, Pa., is now convalescing from her recent serious illness and we are glad to report that her recovery is assured and she is expecting to return home within a week or two.

Writing of the late Dr. D. H. Fouse, of Denver, a dear friend says: "I fear the Church did not fully appreciate his worth. He thought beyond most of us. He was ever true to himself and to the truth as he conceived it. Many will miss him greatly. His place will truly be hard to fill."

The Executive Committee of General Synod will meet at the Penn-Harris Hotel, Harrisburg, Pa., Sept. 25, at 2 P. M., continuing in session until the following day. On the 26th and 27th the annual meeting of the Chairmen of Classical Missionary and Stewardship Committees will take place.

By the will of the late Mrs. Emma C. Lentz, 2011 E. Dauphin St., Phila., Pa., direct bequests of \$1,000 each were made to Salem-Zion Church, Phila., and Bethany Orphans' Home, Womelsdorf, Pa. In a codicil, Mrs. Lentz devised \$500 to Bethlehem Reformed Church, Norris and Blair Sts.

Evening services will be resumed Sept. 30 in St. Andrew's Church, Reading, Pa., Dr. Charles E. Roth, pastor. No service was held on the Sunday before Labor Day. The G. M. G. will entertain the ladies of the congregation at a Tea on Thursday evening, Sept. 6. The activities of St. Andrew's will be illustrated by pictures on Wednesday evening, Sept. 12.

First Church, Canton, O., Rev. R. W. Blemker, pastor, held a German service on Labor Day Sunday. The W. M. S. expects to donate \$100 to the Building Fund, secured by the members opening savings accounts in the Dime Savings Bank. The teachers and officers of the Junior-Intermediate Dept., had 100% attendance on Aug. 26, and 2 classes had 100% Church attendance.

Rev. Dr. Edgar F. Romig, pastor of Middle Collegiate Church, New York City, has sailed for Holland. Dr. Romig, who was head of the Tercentenary Committee of the Reformed Church in America, will preach the sermon at the unveiling of a memorial to John Robinson, the Pilgrim Pastor, at the University of Leyden, Sept. 8. This memorial has been erected by the General Society of Mayflower Descendants.

Harvest Home Festivals and Home-Coming Services will be held in the Kreutz Creek Charge, York Co., Pa., Rev. Walter

**ZION
CONGREGATION
CENTRE COUNTY
NEARLY 50%
OF THE FAMILIES
ARE SUBSCRIBERS
OF THE MESSENGER.
EVERY MEMBER
OF THE CONSISTORY
A SUBSCRIBER.**

**PLEASE NOTICE
THIS IS A RURAL
CONGREGATION**

**WE ARE WONDERING
HOW MANY OTHER
CONGREGATIONS
CAN MEET THIS
FINE RECORD!**

BRAVO ZION!

A. M. S.

E. Garrett, pastor, as follows: Canadochly, Sept. 16, 10 A. M.; Locust Grove, Sept. 16, 2.15 P. M.; and Trinity Church, Hellam, Sept. 23, 10.15 A. M. Special music will be rendered by all the choirs, who will be assisted by outside talent. At Canadochly the Yorkana Male Chorus will be present, and at Locust Grove the Landis family will assist. Rev. Elmer E. Leiphart preached in Canadochly Church, Aug. 19.

At the 65th anniversary celebration of the Founding of Bethany Orphans' Home at Womelsdorf, Pa., on Aug. 30, the Superintendent, Rev. C. Harry Kehm, announced the gift of a \$5,000 check from Elder H. M. Housekeeper, of Philadelphia, Pa. Mr. Housekeeper is a venerable elder in Trinity Church and formerly an influential member of the Board of Managers of this widely known home for the orphan children of the Reformed Church in the U. S.

The Annual Bucks Co. Sabbath School Convention will be held in St. Stephen's Reformed Church, Perkaskie, Pa., Rev. Howard Obold, pastor, on Sept. 14 and 15. Among the speakers announced on the program are Rev. Allan S. Meek, Easton; Dr. Paul S. Leinbach, Phila., and Dr. W. E. Greenway, President of Beaver College. Revs. Charles F. Freeman and Elmer E. Leiphart are on the Convention Committee. The latter is President of the Association.

The Rev. David Lockart, Myerstown, Pa., reported the absence of the usual "summer slump," attendance and interest proving very gratifying. An intensive and exceptionally interesting program for the fall and winter has been instituted, with Education Day Sept. 9, Harvest Home Sept. 16, Rally Day Sept. 30, Communion Oct. 14, Music Festival Oct. 21, and other outstanding features. On Oct. 28 the pastor will speak on "Herbert Hoover the Quaker" and on Nov. 4 on "Alfred E. Smith the Roman Catholic."

The 5th anniversary of the present pastorate of Rev. Ralph S. Weiler, pastor of Grace Church, Allentown, Pa., will be observed Sept. 9. The S. S. picnic was held Aug. 1 at Dorney Park. \$1,600 is the goal

set for Ingathering Sunday, Oct. 14. Sunday evening services will be resumed Sept. 9. Although the final report has not been made, \$19,000 has been pledged toward the debt of \$21,000. The goal is to be debt free at the end of five years. The pastor and his family spent their vacation at their cottage at Pocono Pines, Pa.

Trinity (Tulpehocken) Church, near Myerstown, Pa., The Rev. Morgan A. Peters, pastor, will celebrate the 75th anniversary of the erection of its present edifice on Sept. 9. At 10 A. M. Dr. Paul S. Leinbach, of Phila., will preach. Dr. Leinbach is a grandson of the late Rev. Dr. Thos. H. Leinbach, under whose pastorate Trinity Church was erected. At 2:30 P. M. a Home-Coming Service will be held, when the speakers will be Drs. Thos. H. Leinbach, of Reading, and I. Calvin Fisher, Lebanon. The latter is an honored son of Trinity congregation. The congregation is 201 years old.

Grace Church, Newton, N. C., Rev. C. C. Wagoner, pastor, participated in a union evangelistic meeting in the town of Newton, directed by Rev. George Stephens and his party. During the 6 weeks, there was 2 weeks' rain, an unusual rainfall. However, it did not drown out the meeting, the most far-reaching religious revival the town of Newton has experienced for many years. The organization of laity will carry on the work during the fall and winter months. Other Reformed Churches near Newton participated in the work and will reap also.

Home-Coming was observed in St. Paul's Church, of the Shrewsbury Charge, Pa., Rev. C. M. Mitzell, pastor, on Sunday afternoon and evening, Aug. 26. Large audiences were present during all services. An overflow audience was present for the 4th sacred concert by the 4 choirs of the charge at 8 P. M. The annual picnic of St. Paul S. S. was held on Aug. 25. About 2,500 people were present to hear the Spring Garden Band of York, under the direction of Lester Loucks, a boyhood friend of the pastor. The proceeds were \$500. Rain broke up the picnic at 8:30, or the crowd might have reached 4,000.

Trinity Church, Concord, N. C., is vacant. The Rev. E. T. Rhodes, of York, Pa., resigned after giving several months' service. This congregation has one of the finest and most modern Church plants within the Reformed Church in North Carolina. A congregation of less than 200 members has financed the total costs, receiving a gift of \$2,000 from the Classis. Members of the faculty of Catawba College have been supplying the pulpit. Rev. W. C. Lyerly, of Newton, was the supply Sept. 2. The pastor and family attended the anniversary social of the Girls' Missionary Guild on Aug. 31.

Before these notes are read the annual services in the historic St. Matthew's Church, Lincoln Co., N. C., will be closed. The first Sunday in September is the closing day. Thousands of people attend. All Reformed Churches west of the Catawba River suspend services for the day. The sermons this year will be delivered by the Revs. C. C. Wagoner, of Grace Church, of Newton, and George Longaker, of Corinth Church, of Hickory. At the morning service the pastor, Rev. J. A. Koons, will receive a class into the membership of the Church by confirmation and administer the Lord's Supper. These services are held in the old "arbor" that seats more than 1,000 people.

Special services were held on Labor Sunday in Zion Church, Millersville, Pa., Rev. William T. Brundick, pastor; Harvest Home services will be held Sept. 9; Sept. 16 is "Student Sunday"; Preparatory services will be held Sept. 23, and Holy Communion will be observed Sept. 30. A cordial invitation to attend the services of Zion Church has been issued on a blotter to all members of the Church, as well as to the

students of the State Teachers' College. Rally Day will also be observed on Sept. 16. Troop No. 1, Boy Scouts will begin their meetings Sept. 4. Rev. Mr. Brundick is Scoutmaster and Prof. McComsey is Ass't Scoutmaster.

On Aug. 19 the Editor of "The Messenger" was privileged to fill his old pulpit in the First Church, Easton, Pa., Rev. J. N. LeVan, pastor, and on Aug. 26 he filled the pulpit of Grace Church, Pittsburgh, Pa., Dr. Karl A. Stein, pastor. In the evening of that day he preached at the great Union Community Service conducted by the 25 congregations of Bellefield, Oakland, Shadyside and Squirrel Hill sections of Pittsburgh, in Carnegie Music Hall. Both the main floor and the balcony of this spacious auditorium were crowded. President George W. Richards, of Lancaster Theological Seminary, was the preacher at this Community Service on the evening of Aug. 5.

Week-day schools and gospel services in the Churches of the South Fork Charge, Newton, N. C., are keeping the pastor, Rev. W. C. Lyerly, very busy during August and September. Rev. J. D. Andrew began a series of services in St. Paul's Church at Startown. A class of 48 young people and children were enrolled, the pastor and 5 teachers giving 3½ hours per day. The deluge of rains caused an early closing. The pastor was assisted at Bethel Church by 3 teachers, where 30 pupils were enrolled. The attendance at the service during the week was double the enrolled Church membership. This congregation has given Rev. Sterling Whitner, who sails again to China in October. It is also the home Church of Milton Whitener, Treasurers of the Classis.

A farewell service for Miss Edna M. Martin, newly elected kindergarten teacher for our Japan Mission, was held in Grace Church, Hanover, Pa., Rev. Frank S. Bromer, pastor, on Sunday evening, August 5. In spite of the great heat, representatives from a good number of Churches of Gettysburg Classis and a delegation from York attended. Addresses were delivered by Rev. John H. Poorman, representing the Board of Foreign Missions, Mrs. Abner S. DeChant, President of the Woman's Missionary Society of Potomac Synod, and Miss Martin. Mrs. DeChant also presented Miss Martin with a check for a goodly sum from the Woman's Missionary Society of Gettysburg Classis. Beside the pastor, who had charge of the service, Rev. Marsby J. Roth, D. D., and Rev. Edwin M. Sando took part.

Nazareth Orphans' Home of the North Carolina Classis observed the 22nd anniversary Aug. 2. Thousands of members of the Reformed Church in North Carolina and friends of the Home gathered on the grounds that day to rejoice in the continued usefulness of the Home. The address on the occasion was delivered by Mrs. Edwin C. Gregory, of Salisbury, N. C., daughter of Senator Lee S. Overman. Mrs. Gregory was drafted for the occasion after Mrs. Kate Burr Johnston, Superintendent of Welfare in the State, was injured in an automobile wreck. The income for the current expenses of the Home was around \$2,000. The Board of Managers is planning for the erection of a home for the superintendent. Towards this project there is in the hands of the Treasurer of the Home \$2,000.

Since there are from 7,000 to 10,000 Reformed members living within comparatively easy driving distance of Winona Lake, Ind., it has been a Mecca for many since the beginning of the Assembly, more than 30 years ago. The especially fine program this year of the Winona Lake Bible Conference, Aug. 17-25, again appealed to many who desired the stimulant of the Gospel along with the period of rest, and new visions were caught by all, as such men as Dr. William T. Ellis, world traveler

The Pottstown Hospital Training School for Nurses

OFFERS TO HIGH SCHOOL GRADUATES OVER 18 A THREE YEARS COURSE OF TRAINING. STUDENTS ADMITTED MAY AND SEPTEMBER. MAINTENANCE AND MONTHLY ALLOWANCE GIVEN. ADDRESS SUPERINTENDENT OF THE POTTSSTOWN HOSPITAL POTTSSTOWN, PA.

and journalist; Bishop Fred B. Fisher, of India; Dr. John M. Vander Meulen, and others, brought the messages of the Gospel in our day. The denominational rally was held on Wednesday afternoon, Aug. 22, when the Reformed people became acquainted with each other, and big plans were made for a rousing attendance next year. Rev. Samuel R. Brenner, Rising Sun, Ind., is the new secretary of the Reformed Group, who will give any desired information concerning the conference.

In Trinity Church, Phila., Pa., Rev. Purd E. Deitz, pastor, Rev. H. J. Magonigal, blind evangelist and singer, preached the sermon on July 15, in the absence of the pastor, who had a place on the program of the Missionary Conference at Catawba College, N. C. In the S. S. period on Aug. 5 the following delegates from Japan to the World's S. S. Convention were present: Mr. Iwamura, of Tokyo, Dr. Sei, of Hiroshima; Mr. Ise, of Kyoto, and Miss Kodanna, of Hakodate. Rev. J. Stanley Richards, of Rochester, N. Y., preached the sermons on Aug. 19 at both the morning and twilight services. Rev. Lee A. Peeler, of Kannapolis, N. C., filled the pulpit at both services on Aug. 26. Dr. J. M. S. Isenberg, of Ursinus College, preached the sermons on Sept. 2. During July the total attendance was 2,184, an average of 437, and the offerings amounted to \$246.29. Home-Coming Day will be Sunday afternoon, Sept. 9.

The Young People's Society of Bethany Church, Butler, Pa., Rev. Frank Hiack, pastor, participated in a very enjoyable evening on Aug. 30, the occasion of a Union Christian Endeavor Social. This, and a meeting in Bethany Church on Sept. 2, concluded a series of union services in which Lutheran, Christian and Reformed societies united to the mutual benefit of all. The biggest and best S. S. rally ever held in Bethany is the goal of the program committee. Interest and enthusiasm are on the increase. The soul of Bethany's pastor soared to the mountain tops of joyous experience when on Aug. 19 he baptized the infant daughter of Mr. and Mrs. Roy Bauer, this being his first experience in baptizing, and went into the valley and shadow of death on the following Wednesday, when he for the first time officiated at a funeral of one of Bethany's members, Mrs. Jennie M. Reazor, the beloved wife of John Reazor, of Clearfield Township, Fenelon, R. D. 2. On Aug. 12, the S. S. and Church was honored by a visit from Dr. and Mrs. J. H. String, of Zelenople, whose presence was thoroughly enjoyed.

It was with much regret that the consistory of Zion Church, Lehighton, Pa. Rev. Paul Reid Pontius, pastor, accepted the resignation of the Director of Religious

CHURCH FURNISHINGS

Church Decorator, Fresco-Painting and Decorating
MURAL PAINTINGS A SPECIALTY

Sketches Submitted on Application
H. P. BERGER : : Lebanon, Pa.



MENEELY BELL CO.
TROY, N. Y. and
220 Broadway, N. Y. City

BELLS

Education, Rev. Nevin C. Harner, to take effect Sept. 24, when the Director and his wife will go to New York City, where Mr. Harner will study at Union Theological Seminary and Columbia University for one year, during which time he hopes to complete his work for his Ph. D. degree. Going to Leighton on June 1, 1924, Mr. Harner has been instrumental in introducing many new plans, and occupied a conspicuous place in the work of the community. Sept. 2 was observed as "Coal Sunday" in Zion Church. Harvest Home Services will be held Sept. 16. Mr. Harner will preach at both morning and evening services on Sept. 23, his last Sunday in Leighton. Promotion Day in the S. S. will be observed Oct. 7. Preparatory services will be held Oct. 14, which is also

Coming," to which all former members and nearby pastors should be invited. The event was celebrated Sunday, Aug. 26, with 3 big services, morning, afternoon and evening, a basket lunch being served at the noon hour and again in the evening. Addresses were made at the Sunday School hour by Mrs. J. N. Naly and Dr. J. C. Horning. Rev. J. W. Bechtel preached at the 11 o'clock hour. In the afternoon two more addresses were given, by Rev. E. S. Hehner, of the local Methodist Church, and J. W. Newgard, of Wilton Junction, Iowa. The services closed with two more talks in the evening by Revs. E. L. Mohr, of Zwingle, Iowa, and J. N. Naly. One of the big features of the day was the remi-

niscient period, held in the afternoon and conducted by F. Glenn McCullough, a former member, when representatives of the early families spoke of the pioneer days of the congregation. Among the many present during the day were two persons, who, if they were not charter members, became members very shortly after the organization of the congregation was effected in the early "Sixties" under the leadership of the Rev. J. H. Bueer. The new pastor of the congregation, Rev. Emanuel Jassman, in the field only since last March, has been able to arouse such enthusiasm among the membership that big things from the congregation are promised in the near future.

MINISTERIAL TACT

It is seldom wise to quarrel with other people about their opinions. You may have heard of the pastor who felt that he was not receiving the support and co-operation of one of his leading members, and finally decided to go to him and find out the cause. "Yes," said the member, "it is true that I am not one of your proponents; although a large majority voted for you, I opposed your coming here."

"And may I ask the reason for your opposition?" the preacher timidly inquired.

"I opposed your coming," replied the member, "because I don't consider you a first-class preacher."

"Well," said the preacher, "that's exactly my opinion; I fully agree with you; but since a large majority of the congregation differ from us, it would hardly look right for you and me to set up our judgment against the judgment of so many. Hence, I suggest that we just allow them to have their way, and not quarrel with them about it."

The sequel tells us that, by this exercise of tact, the preacher changed his opponent into the best friend and supporter that he had in the Church.

And this story contains a good hint for every pastor. If you happen to have a member who is mean enough to tell you that "you are not much of a preacher," don't quarrel with him about it. Just tell him, right on the spot, that you agree with him.

And the chances are that you will both be right.

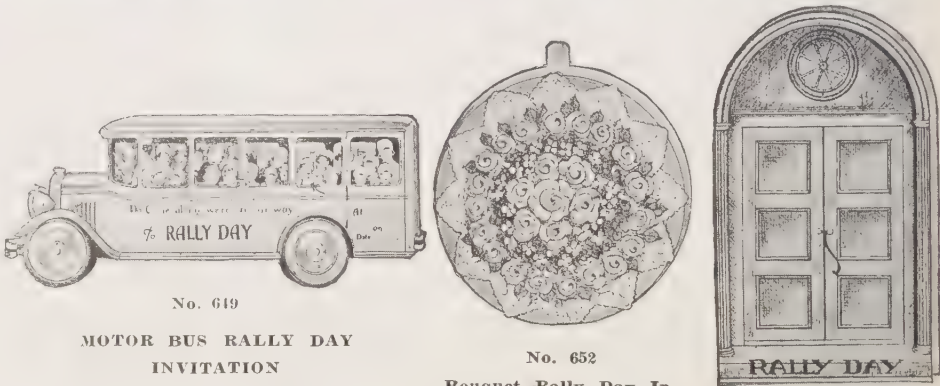
—The Church Advocate.

Rally Day. Holy Communion will be observed Oct. 21. A very successful D. V. B. S. was held from June 12 to July 6. The total enrollment was 169, with 147 attending from Zion Church. One of the outstanding features of the School was the bazaar which was conducted. A number of booths representing different countries and offering for sale products peculiar to those countries had educational values, as well as realizing between \$80 and \$90. Due to this sum and the liberal contributions of individual members, the School was practically self-supporting. It was not necessary to ask the S. S. for any funds whatsoever.

When it was noised abroad that Rev. J. W. Bechtel, of Wooster, O., had in mind to visit the fields in which he had labored, the people at Conesville, Iowa, where he had a very successful pastorate just about 20 years ago, decided to have a "Home-

[An out-of-town pastor visiting our exhibit rooms last week remarked that this year's assortment of Rally Day Invitations, etc., was the best ever offered!]

NEW NOVELTY RALLY DAY INVITATIONS



No. 649
MOTOR BUS RALLY DAY INVITATION

No. 649. For the Cradle Roll.

Motor bus load of little folks on their way to the Rally Day service. This is an attractive cut-out shaped like a motor bus. One side shows the happy passengers with invitations to Rally Day and space for name of Sunday School, date, and hour. The other side is for the address and stamp if it is desired to mail the invitation. Size, 3½ by 8 inches.

Printed in full colors on heavy white stock. Can be sent through the mail without envelopes. \$1.50 per 100.

No. 652
Bouquet Rally Day Invitation No. 652. For the Primary.

This is a cut-out folder, circular in shape, four niches in diameter when folded. On the outside will be found space for address and stamp and old-fashioned nosegay of flowers. Inside there is a Rally Day invitation in verse form with space for name of Sunday School, date, and hour, facing another nosegay made up of the jolly faces of little ones.

Printed in full colors on heavy white stock. Can be sent through the mail without envelopes. \$1.50 per 100.

No. 653
Church Door Rally Day Invitation No. 653. For the Juniors.

A cut-out folder for mailing or can be handed to the scholars. The outside shows a church door and has space for address and stamp. The inside carries the invitation in form of verse with space for name of Sunday School, date, and hour. A quintet of joyous children is shown singing "Welcome to Rally Day." Size, 3½ by 6 inches, folded.

In full colors on heavy white stock. \$1.50 per 100.

NEW RALLY DAY GREETING SOUVENIR

RALLY DAY GRANDFATHER'S CLOCK

Printed in Colors

Charming souvenir in the cardboard cut-out style so well liked at this time! They also make attractive bookmarks.

An Effective Appeal for the Time of the Member!



FRONT BACK

Complete Rally Day Catalog Will be Mailed on Request.

This presents a very original and attractive idea on a reversible card, which, in addition to the Rally Day Greeting, makes a bid for the time of the member in a four line verse which terminates:

"You may put it to test, the Bible pays best; God bids for your time in the Sunday School."

Size 2½ by 6 inches. Price, \$1.25 per hundred.

DR. ALLEN R. BARTHOLOMEW TO
SPEAK AT COLLEGE OPENING

At the beautiful opening exercises at Cedar Crest College, Sept. 12, the speaker will be Dr. Allen R. Bartholomew, President of the General Synod of the Reformed Church in the United States. As the pastor of Salem Church, Allentown, as an active minister who celebrated his 50th year of service last year, as an organizer of foreign missions, and as an author, Dr. Bartholomew is beloved by the members of his own Church and by thousands of others. His topic at this occasion will be, "Three Primary Objectives in the Work of a Christian College. All friends of Cedar Crest are extended a welcome for this beginning of the 61st year of the institution, by President Curtis.

Dr. Bartholomew, for 41 years a member of the Board of Foreign Missions of the Reformed Church, is known in Allentown as a preacher and as the author of 4 books on missions, including "The Martyr of Huping," the memorial volume to Rev. William Reimert, the Lehigh County minister of the Reformed Church, who was murdered in China by native soldiers in 1920.

Besides his 25 years in the pastorate at Hummelstown, Jonestown, Pottsville, and at Salem, Allentown, Dr. Bartholomew has been in touch with Churches all over the world. He spent the years 1909-1910 in a tour of the Orient, was a delegate to the World Missionary Conference, Edinburgh, and was the chaplain of the Huguenot Society in 1925. Cedar Crest is honored by having the highest official of the Reformed Church speak on this occasion.

Religious
Education

The Teachers College of Temple University, through its Department of Religious Education, offers a four-year Course leading to the degree of B.S. in Ed. It is the purpose of this Course to prepare worthy Candidates for responsible positions in the new profession of Religious Education. Fall semester begins September 19th.

For information regarding this Course apply to Teachers College, Dept. "F"

Theology

Courses designed for those preparing for the Ministry, for Ministers, Assistants, Missionaries and Bible School Teachers. Also for business men and women interested in the study of the Bible.

For information regarding this Course apply to Teachers College, Dept. "F"

TEMPLE
UNIVERSITY

BROAD STREET AND MONTGOMERY AVENUE, PHILADELPHIA, PA.

Home and Young Folks

THE PASTOR SAYS

By John Andrew Holmes

The wise man appreciates the good points of the worst things that happen to him.

Birthday Greetings

Alliene S. DeChant

What a bustling and a hustling there was in the Custom House at London docks! Folks everywhere—ship folks—officers—and porters trundling trunks and bags. I went straight to the section marked D and it wasn't long before my Gladstone bag was brought. I took it to the customs man, who had me look over his list of "no perfumes, tobacco and wines" and then put his mark on it, without even having me open it up. The London train was just outside so all I had to do was get aboard, in a two-door carriage seating ten,—five on a side. How considerate everybody was, and how "welcom-y" the smile of the tallest, fattest "Bobby!" For 31 cents we had a lingering ride to London,—flowers everywhere,—in gardens and in boxes, even in the homes of slum folks. And people waved us welcome all along the way and then the station,—big, bustling, and soon porters and taxi men had us whisked away, driving through strange streets, and always to the left. Our first

dinner ashore was delicious, and then we "top-bus'd" it to see an English play, with time out, for me, however, to send home a "Fat—sunburned" cablegram. By eleven o'clock we were good and ready to go four flights up in the "lift" and to unlock our doors with heavy black keys. My Oxford train leaves at 6.15 A. M.

PRESIDENT WILSON AND THE
VOLSTEAD ACT

The wets will not tell the truth about President Wilson's refusing to sign the bill that contained the Volstead measure. Mr. Wilson's letter accompanying the return of the bill should be made familiar to all dry voters, so they may answer the false statement that he vetoed the Volstead act. The language of Mr. Wilson was this:

"I am returning without my signature H. R. 6810, "An act to prohibit 'intoxicating' beverages and to regulate the manufacture, production, use, and sale of high-proof spirits for other than beverage purposes and to insure an ample supply of alcohol and promote its use in scientific research and in the development of fuel, dye, and other lawful industries."

The subject matter treated in this measure deals with two distinct phases of the Prohibition legislation. One part of the act under consideration seeks to enforce war-time Prohibition. The other provides for the enforcement which was made necessary by the adoption of the constitutional amendment. I object to and cannot ap-

prove that part of this legislation with reference to war-time Prohibition. It has to do with the enforcement of an act which was passed by reason of the emergencies of the war and whose objects have been satisfied in the demobilization of the army and navy and whose repeal I have already sought at the hands of Congress. Where the purposes of particular legislation arising out of war emergency have been satisfied sound policy makes clear the reason and necessity for repeal.

It will not be difficult for Congress in considering this important matter to separate these two questions and effectively to legislate regarding them, making the proper distinction between temporary causes which arose out of war-time emergencies and those like the constitutional amendment of Prohibition which is now part of the fundamental law of the country. In all matters having to do with the personal habits and customs of large numbers of our people we must be certain that the established processes of legal change are followed. In no other way can the salutary object sought to be accomplished by great reforms of this character be made satisfactory and permanent."

Mr. Wilson plainly suggested that the enforcement laws, sustaining the Eighteenth Amendment, be separated from the war-time Prohibition provisions, which then were out of place. That his clear analysis of the bill should be made to serve the antiprohibitionists is amazing. The liquorites act as if they thought the American people were utterly incapable of informing themselves regarding the facts,

They are sure their character is not damaged by attempting to circulate a misrepresentation, because such conduct is their habit and their boast.

—Nashville Christian Advocate
(M. E. Church South)

Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D.

LAFAYETTE AT THE BATTLE OF BRANDYWINE

Text, Psalm 108: 12, "Give us help against the adversary; For vain is the help of man."

Today is the birthday anniversary of General Lafayette, who first saw the light of day in Auvergne, France, September 6th, 1757, one hundred and seventy-one years ago. On September 11th will be the 151st anniversary of the Battle of Brandywine, at which Lafayette was wounded.

Having recently visited the scene of the Battle of Brandywine, with some friends, I realized more fully than I did when a school boy the extent and the meaning of this battle.

One must be familiar with the early life of Lafayette to understand how it happened that he was willing as a young man of nineteen to cast his lot with the newborn nation across the ocean in its struggle for liberty.

Lafayette descended from a line of heroes and military leaders which has been traced back to the days of the Crusaders. His father was a notable warrior, and during the summer of the year in which Lafayette was born, he served his country in the Seven Years' War and was slain, although not yet twenty-five years old. Therefore Lafayette was fatherless when he was born. His ancestors on his mother's side were also noted for their military spirit.

But this delicate little child, who first opened his eyes in a sorrowful home because only a month before word had come that his father had been killed at the battle of Minden, inherited more than a military spirit. His ancestors were true gentlefolks, who were noted for lofty character and a kindly attitude toward their humble peasant neighbors. But Lafayette grew in strength with the years, and he developed a vigorous constitution which enabled him to endure the hardships which belong to a military career.

While only a boy he showed a type of heroism which was remarkable for one so young. He was very fond of hunting. Although he was in a position to select any career he liked, he chose to be a soldier and to follow in the footsteps of his military ancestors.

When eleven years old he was placed by his mother in the College du Plessis, a school for boys of the nobility, in Paris. His mother took up her residence in the French capitol so as to be near her son. He was an industrious and faithful student. He never had to be urged to study; neither was he in any way an unmanageable boy. He never deserved to be punished. All his life he regarded time as a gift of which the best use was to be made, and, according to his own expression, he was "not at liberty to lose it himself, and still less to be the occasion of the loss of it to others." But his mother died in Paris, in 1770, when he was only thirteen years old. At about the same time one of her uncles passed away, leaving to the young student a large and valuable estate which made him a very rich young man.

He married while quite young a charming French girl by the name of Adrienne de Noailles, who, it is said, deserves to have her name placed among the world's heroines.

Although he was a born aristocrat, Lafayette was interested in liberty from his boyhood. He was opposed to all forms of tyranny, and believed that the well-being of society would be advanced by giving the utmost freedom to all, high and low, educated and uneducated.

While stationed at the French garrison of Metz, in the summer of 1775, he heard for the first time of the struggle of the American colonies for independence. He was at once deeply interested, and his heart went out in sympathy for these struggling Americans. It was not long before he had determined in his own mind that he would go to America and offer himself to the people who were seeking freedom and independence.

His relatives and friends were all opposed to his plan, and everything possible was done to prevent his going to America. But he was determined to carry out his purpose and secretly set sail for America on the 20th of April, 1777, accompanied by some friends who were willing to share his adventures in the New World. After a long and tedious voyage, they landed at Charleston, South Carolina, around the 10th of June. He went at once to Philadelphia and offered his services to Congress. He had been recommended by an American representative in France, Silas Deane, who suggested that he be given a high office in the army. But Congress hesitated to accept the services of all the foreigners who offered themselves to this country, especially those who sought high positions. Lafayette wrote a letter to Congress, in which he said: "After the sacrifices that I have made in this cause, I have the right to ask two favors at your hands: one is that I may serve without pay, at my own expense; and the other is that I may be allowed to serve at first as a volunteer."

Congress passed a resolution on July 31, 1777, accepting Lafayette's services, and "in consideration of his zeal, illustrious family, and connections," they bestowed on him the rank of Major General in the Army of the United States.

A day or two later he met General George Washington at a military dinner in Philadelphia, and they at once became warm friends. Lafayette had admired Washington almost from the time he had first heard his name, and their friendship continued during the remainder of their lives.

Lafayette was soon in active service. He was surprised at the condition of Washington's army, which numbered only eleven thousand men, poorly clad and woefully lacking in knowledge of military tactics. His heart went out in sympathy for them and he admired them for their patriotism.

Washington had heard that an English fleet was coming up Chesapeake Bay, so he moved south to meet the army which would land at the head of the bay. Washington placed his army in battle array to receive the attack of the large and finely equipped English army at the Birmingham meetinghouse near Chadd's Ford on Brandywine Creek, about fifty miles south of Philadelphia.

When Lafayette saw that the American troops were in danger of defeat before the superior English force, he asked to be allowed to go to the front. The American soldiers were not able to stand against the galling fire of the enemy and began to retreat. Lafayette plunged into the midst of the panic that followed, and tried to reorganize the broken lines, but all in vain. He and the other general waited until the British were within twenty yards of them before they retired. At the height of the confusion a musket ball struck Lafayette's left leg just below the knee. He was too excited to notice it, and one of the generals called his attention to the fact that blood was running over the top of his boot. He was helped to remount his horse, but insisted on remaining with the troops until

the loss of blood made him too weak to go further. Then he stopped long enough to have his leg bandaged.

The Battle of Brandywine resulted in defeat of the American army who lost a thousand men, while the English loss was six hundred. The Birmingham meetinghouse was turned into a hospital where the wounded and dying were cared for, and it is said that even now bloodstains may be seen on the woodwork. Although Washington had to retire from the field, the defeat was so slight that he was able to detain Howe for two weeks on the march of only twenty-six miles to Philadelphia.

Years afterward when Lafayette revisited our country he referred to his wound in these gracious words: "The honor to have mingled my blood with that of many other American soldiers on the heights of the Brandywine has been to me a source of pride and delight."



Bible Thought This Week

GOD LOVES THE GOOD:
Truly God is good to Israel,
even to such as are of a clean heart.—
Psalm 73:1.

WEEP NOT THE DEAD

By Duncan B. M. Emrich

(Editor's Note: While the Editor of "The Messenger" was in the ancient city of Aleppo, Syria, in May, 1919, the Rev. Stanley Emrich died in that city on his way to his missionary post in Armenia after a furlough in America where his wife and sons had remained. The Editor served as one of the pallbearers at the funeral of Mr. Emrich in Aleppo. His widow, Mrs. Jeannette W. Emrich, now associated with the Federal Council of Churches, is well known to many of the missionary workers of our denomination. One of her sons, Duncan B. M. Emrich, who has done excellent work in Brown University, is the author of this poem, "Weep Not the Dead," which appeared recently in "The Congregationalist." It is a coincidence that the poem entitled "Expectation," written by Mrs. Emrich herself, deals with the same theme.)

Weep not the dead. Nor waste warm tears
For those whose days upon the earth are done.
Something we may not fathom, a subtle rest
Is theirs, an end or a beginning;
Something we do not know—where peace and rest
Is theirs—where life fades slowly from them,
Life and care, soft shed like all our day
When drowsyhead soothes each his little dusk;
Something we may not know, a spirit calm,
Surcease from earth, a blessed peace
That takes them far from us. Yet holds them there
Forever in sweet thought of us who soon may come.
Nay—weep not the dead. Nor waste warm tears.
Bless them instead, joy then in what is theirs,
Life for what end may be; Weep not the dead
Who pass to subtle rest—a blessed peace!

EXPECTATION

By Jeannette W. Emrich

Some day I shall hold out a willing hand
And lay it quietly in that of Death;
And wonder why it was I had held back
So long a time and loved life's little things;
Not knowing Death was only waiting there
To lead me out to Life and Love and You.

PUZZLE BOX

ANSWERS TO NEW TESTAMENT QUESTIONS—Part One

1. Zacharias and Elizabeth; 2. Bethlehem; 3. Gold, frankincense and myrrh; 4. Herod; 5. The children, "The Holy Innocents;" 6. Thirty years old; 7. John the Baptist; 8. Changing water into wine; 9. Mary, Martha, Lazarus; 10. James and John; 11. Judas; 12. Peter; 13. Peter; 14. He hanged himself; 15. Pilate; 16. The penitent thief; 17. The centurion; 18. Seven; 19. John; 20. Stephen.

A FLOWER ROMANCE

- 1. The hero's name and what he used in writing his letters.
- 2. The heroine's name and the color of her hair.
- 3. Their favorite pastime in Winter.
- 4. What he did when he proposed.
- 5. The ghastly trophy that he offered her.
- 6. What she said when he knelt before her.
- 7. The person to whom she referred him.
- 8. What the groom wore before the wedding.
- 9. The disposition and name of the best man.
- 10. The maid-of-honor and the color of her eyes.
- 11. The hour set for the wedding.
- 12. What the bride wore in her hair.
- 13. What she wore on her feet.
- 14. Who married them?
- 15. What held the minister's fee?
- 16. What did the bride give him when he went away?
- 17. With what did she salute him when he returned?
- 18. The length of their happiness.

—A. M. S.

Family Altar Column

The Rev. Urban Clinton Gutelius
From September 10-16.

Practical Thought: A true loyalty to Christ will cultivate love and confidence among all Christ's servants.
Memory Hymn: "Come, Thou Fount of Every Blessing."

Monday, September 10—Party Spirit, Destructive. Read I. Cor. 1:10-17.

Yes, we all know that there is nothing quite so destructive of progress and success in a congregation as cliques and factions. But which one of us can establish an alibi in this great sin? Here are some of the causes and sources of "party spirit":—Aspiration for leadership by unfit persons. Jealousy on the part of small souls. Seeking for personal advantages by selfish members. Wrong conceptions of the purpose of a Church. Imperfect views of Jesus Christ. Pride and stubbornness. The best remedy for petty parties is the acquirement of the mind of Christ Who humbled Himself and became obedient unto death, even the death of the cross. It might also be well to remember that the members of the Corinthian Church took St. Paul's words very seriously to heart and ceased fussing and fighting about non-essentials. It might also be well to recall that one of the chief banes of Protestantism is her "divisions." To save Protestantism from destruction today these divisions must be "healed."

Prayer: "From tumult and riot, from sedition and rebellion, from heresy and

schism, from hardness of heart and contempt of Thy Word and authority, Good Lord, Deliver Us." Amen.

Tuesday, September 11—Christian Co-Operation. Read I Cor. 3:5-23.

We insist on the heartiest co-operation in all great, worth-while, modern, secular enterprises. We know that the right kind of co-operation is the key to success. But sad and strange to say, in too many cases, we insist on "personal privilege" in carrying on religious and Church enterprises. The result is that many such enterprises utterly fail and the Church does not keep pace with the progress and success of things temporal. We suspect that if Jesus were with us in the flesh today He would be obliged to say what He said so many centuries ago, viz:—"The children of this world are wiser in their generation than the children of light." And why? Because so many of us are selfish and conceited, unwilling to engage in real practical "team work." And so we are just about "holding our own" and the Kingdom languishes. Should we not have the keenest compunctions of conscience when we read verses seven, eight and nine of this Scripture?

Prayer:
"Take my life, and let it be
Consecrated, Lord, to Thee;
Take my moments and my days
Let them flow in ceaseless praise.

Take my hands, and let them move
At the impulse of Thy love.
Take my feet, and let them be
Swift and beautiful for Thee." Amen.

Wednesday, September 12—For the Gospel's Sake. Read I. Cor. 9:16-27.

Henry Drummod said that love is the greatest thing in the world. Since love is the very essence of the gospel (telling the glad tidings) preaching the gospel is the greatest vocation in the world. Jesus seems so to have regarded it, because He said:—"Let the dead bury the dead, but go thou and preach the kingdom of God." And here we have Paul saying, "Woe is me if I preach not the gospel." This duty he made so supreme in his life that he cheerfully endured inexpressible hardships in adjusting himself to the needs and circumstances of all those with whom he came in contact. And he did this without compromising his loyalty and fidelity to Jesus Christ one iota. Do we really appreciate the power and the preciousness of the Gospel? We fear not. And this is one of the principal reasons why we are unwilling to endure great inconveniences and sacrifices in order to publish and proclaim the gospel as the opportunities present themselves.

Prayer: Grant us, O Lord, the understanding and appreciation of Paul as to the value of the Gospel of Christ crucified, the power and wisdom of God to every one that believeth. Amen.

Thursday, September 13—The Church, An Organism. Read I Cor. 12:12-31.

The dictionary defines an organism as an organic structure. It says that a plant, an animal, a human body is an organism. We may further say that it is characteristic of an organism in that a part is related to the whole and the whole to every part. It follows that what affects a part also affects the whole and what affects the whole affects every part. St. Paul seems to recognize this fact in various verses in our Scripture lesson today. The important lesson for us to learn is that no Church member is independent or unrelated to other Church members. Too many seem to forget this fundamental truth. They fail to realize that when they sin they not only harm themselves, but also the whole congregation. You and I are responsible for the souls of others as well as for our own.

"No man liveth unto himself and no man dieth unto himself." "Am I my brother's keeper?" asked Cain. A little later he said: "My punishment is greater than than I can bear."

Prayer:
"I love Thy Kingdom Lord,
The house of Thine abode,
The Church our blest Redeemer saved
With His own precious blood.
I love Thy Church, O God,
Her walls before Thee stand,
Dear as the apple of Thine eye
And graven on Thy hand." Amen.

Friday, September 11—Social Obligations. Read Rom. 13:1-10.

It is one of the hopeful signs of the times that the "social gospel" is being preached and practiced as perhaps never before in the history of the world. But there are still many amongst us who cry "clericalism" when we apply the teachings of Christ, the prophets and the apostles to economic, political and social life today. Such persons should be constantly reminded of the fact that Jesus summed up the whole Law by saying, "Thou shalt love thy neighbor as thyself." Following the example of his Divine Master Paul sums up this chapter by saying, "love is the fulfillment of the Law." In the present Presidential campaign we should be more concerned with what Paul tells in the last two-thirds of this chapter than about what he says in the first one-third. Then as Christians we shall not be sorry nor ashamed after the campaign is over.

Prayer:
"Come, kingdom of our God,
Sweet reign of light and love,
Shed peace and hope and joy abroad,
And wisdom from above.
Come kingdom of our God,
And make the broad earth Thine;
Stretch o'er her lands and isles the rod
That flowers with grace divine." Amen.

Saturday, September 15—An Example of Brotherhood. Read, Philemon 4-20.

St. Paul performed a brotherly act when he wrote this religious business letter to his friend Philemon at Colosse. The writer was probably in prison at Rome when he penned the epistle. Onesimus was a slave of Philemon. He robbed his master and fled to Rome. There he heard St. Paul preach the Gospel and was converted so soundly that he expressed a willingness to return to his master and receive his due. St. Paul sent this letter with Onesimus to Philemon. This is what an authority says of it:—"It is of priceless value as a teaching (1) in practical righteousness, (2) in Christian brotherhood, (3) in Christian courtesy, and (4) in Christian love and (5) in Christian business policy."

Prayer: Lord Jesus, Thou art our Master. We are brethren in Thee. We thank Thee that Thou stickest closer than a brother. Help us to manifest and to exercise Thy Spirit as we mingle and deal with our fellowmen day by day. May we honor all men. May we love the brotherhood. Amen.

Sunday, September 16—Maintaining Christian Unity. Read Eph. 4:1-6.

Said Jesus to Peter:—"Thou art Peter (a little rock) and upon this rock (petra, rocks) I will build My Church" (assembly). It remained for St. Paul to refer more explicitly to the doctrine, the position, the walk and the destiny of the Church. In today's portion of Scripture he exhorts the Christians constituting the Church (assembly) at Ephesus to exercise certain virtues, laying especial emphasis on the necessity of maintaining Unity. He indicates seven phases of Unity in a most impressive manner:—Body, Hope, Faith, Baptism, God, Father—a complete and sacred number. With this great and inspiring thought in mind we should attend

the services of the Sanctuary today and worship the Lord in the beauty of holiness, all the while uttering this:

Prayer: "Remember in mercy, we beseech Thee, Thy Church militant throughout the whole earth. Let her ministers be clothed with righteousness and her priests with salvation. Build up her desolations; restore her disorders; heal her divisions, and grant unto her prosperity, safety, unity and peace." **Amen.**

Why Nancy Learned To Read

Rose Brooks

Nancy Baird was seven years old, and not a word could she read. Because she was not always very well, Nancy had never been sent to school; but that was no excuse for her not knowing how to read, because many and many a time her mother had tried to teach her. But patient as Mother was, Nancy always frowned when a book was opened, and instead of keeping her eyes on the pages of big printed letters, they would look off out of the window; and Nancy grew bigger and bigger, and though all the little girls of her own age with whom she played could read even very long words, Nancy still couldn't read even short ones, and what was more, she didn't seem to care at all.

"She doesn't even want me to read stories to her," said Mother in despair to the kind old doctor who watched over Nancy. "When are you going to let me send her to school?"

But the kind old doctor shook his head and said, "Give her time, give her time. What difference does it make if she reads when she's seven, or seventeen, as long as she keeps well?"

"She doesn't even know one Mother Goose rhyme," said Mother, so woefully, that the doctor laughed.

"Thank goodness she doesn't," he chuckled. "It must be refreshing to your guests never to have to listen to 'pieces' of any kind;" and Mother couldn't help laughing, too.

"Let her take her own time," the doctor went on, "her own time. And mark my words, if there are books about, one of these days her mind will wake up in the book direction, and before you know it she'll be reading encyclopedias."

"Books about!" repeated Mother. "There are bookshelves in her play room filled with books—all the books she should have read before this, or at least have listened to. But all she wants to do is to make up games of her own, indoors and out."

"Oh, well, she'll like the stories just as well a little later," said the kind old doctor, who loved Nancy and who was proud to see her growing stronger each year under his care. "This freak of not wanting to bother with any stories except the ones she makes up won't last. I dare say her own stories are quite as interesting as some she would find in books?"

Mother hesitated. "It's just that she finds everything she sees tremendously interesting. She makes every flower and every bug and bird in the garden enter her games, and talks to them, and says they talk back."

"Oho!" laughed the doctor. "It would be a joke, wouldn't it, if your little daughter, who will have none of books, should one day write them herself?" And he was off, leaving Mrs. Baird more cheerful, but still perplexed.

Not very long after this conversation, Nancy sat tailorwise on a round braided rug in the middle of the playroom floor, with a large and assorted family of dolls ranged about her. "I'm tired of every one of you," she said coolly. "You're not half

as much fun as outdoors. Why can't it stop raining?" And Nancy, following an old trick, which had clung to her from babyhood, stretched out flat on her back on the blue rug.

"Looks as if it would never stop raining," she thought, her eyes on the windowpane down which raindrops were chasing each other in little rivers. "It's so stupid in the house. I don't see why we aren't dressed in nice oily feathers like ducks, so we needn't stay in the house even when it does rain," and Nancy's eyes still followed the little rivers on the windowpane.

"There's plenty to do in the house!" said an indignant little voice; and Nancy looking in vast surprise at the bookshelves—for it seemed to come from that direction—saw the most surprising sight in the world. Out of every single book the cunningest little people were coming, and they were all saying, in the same indignant way, "There's plenty to do in the house, and a rainy day is the very best time to do it!"

"It's certainly rainy enough," agreed Nancy politely, looking with all her eyes, and hoping the little people would hop off the shelves and play with her. "I had no idea you were on the shelves," she went on. "Have you been hiding behind those stupid books?"

"Stupid books, indeed!" chorused the little people, who seemed to have an extraordinary way of saying precisely the same words, all together. "We live in books, of course! And any child but you would have made friends with us long ago. We've waited and waited for you."

"I had no idea you were there!" said Nancy, "or I'd have turned all the pages long ago. Why, you're as good as bugs and birds, and almost as good as flowers to play with—and I can't bring bugs in the house," she sighed regretfully.

"Bugs, indeed!" chorused the little people, and started straight back into their books.

"Oh, don't go!" implored Nancy. "Please don't go! I couldn't think of anything nicer than that to say," and she sprang up and started toward the shelves.

"Don't come near us!" commanded the little people. "We're tired of waiting for you to let us out, so if you'll not budge off that rug, we'll come out, and perhaps you'll see we're not so stupid, after all."

Nancy at once sat down again tailorwise on the rug, and at once all the little people began to swarm out of the books again and to slide down the shelves to the ground. While they were on the shelves, they were so tiny Nancy could see only little indistinct shapes, and couldn't tell one from another; but as soon as they touched the floor, they grew exactly four times larger, and Nancy gasped with delight and clapped her hands.

"Oh, you darlings!" she cried.

But the little people looked at her quite coldly and said, all together, as usual:

"Please don't talk! We don't want to talk to you because we've waited and waited for you, and you wouldn't come. Just keep as still as a mouse, and don't budge off the rug, and you may look at us, if you like."

And you may be sure Nancy did look. No sooner had the little people said "mouse," than six sleek mice began to race round and round the play room, drawing after them a beautiful coach made out of a yellow pumpkin, and in that lovely coach sat a beautiful princess—at least Nancy thought it must be a princess. She seemed to be enjoying the ride very much, and once she opened the coach door and dropped out the tiniest silver slipper. Nancy wanted to run and pick it up, but you see she was under promise not to budge off the rug.

Every time the mice raced past the window they almost bumped into an enormous cat that was marching up and down on his

hind legs. Nancy was fascinated by the cat because he had on boots, and had a bag slung over one shoulder. "What can he be going to do?" she thought, "and why doesn't he pounce on those mice? Oh dear, I wish I knew!"

All this time more little people were sliding down the shelves and growing bigger as soon as they touched the floor. They paid not the slightest attention to Nancy, but seemed to be having the best kind of time among themselves. One little girl carried a sneezing baby, and at her heels trotted a White Rabbit with a cunning pair of white gloves in his hand. There were three bears—two big ones and a little one—beating spoons on bowls which they carried in their paw-hands, and these three bears were very much interested in a little girl with lovely golden hair. "Oh dear, oh dear!" thought Nancy, "I wish I knew about them, and here I am ordered not to ask a single question." One little boy sat down in a corner and began to eat an enormous pie, but he ate it in a very curious way, Nancy thought, as she watched him stick his thumb straight through the crust. "I wonder what he is pulling out?" she thought crossly. "I think they might tell me."

A little girl in a red cloak and red hood began to trot around the room with a horrid wolf at her heels. "Mercy!" thought Nancy, "won't he eat her?" And just then a little pig crawled into a churn that he had with him and began to roll around the floor, chuckling and looking out now and then at an old fox that kept saying something that sounded like "huffing" and "puffing."

"I think you might let me play, too!" said Nancy, tears of vexation in her eyes.

Just the minute she spoke, all the little people—and there were many, many more than the ones I've had time to tell you about—stopped short in their frolics and said:

"You've spoiled the spell! We might have stayed longer, but you've spoiled the spell!"

"I didn't know you had a spell, whatever that is; but I don't see anything I've spoiled. Do come back, and I'll keep still; only I do want to play, too," pleaded Nancy. "I don't see how you can expect me to sit like a bump on a log on this rug, with mice and pumpkin coaches and rabbits and bears swarming all over the play room."

"We've been here all the time, and we've waited and waited for you, but you wouldn't come," called back the little people as they began to climb the bookshelves.

"But where are you going? Aren't you coming back ever any more?" begged Nancy.

"You can let us out as often as you like," they chorused. "That's what we're here for, but you wouldn't look for us."

"How can I let you out? Where will you be?" Nancy was standing up on the rug now, but was very careful not to step off it, and she hoped her funny little new friends might change their minds and come back to play.

"Where shall we be?" said the little people, and, of course, you know by this time, that little people means bears and mice and rabbits and all kinds of animals, too. "Why, we'll be just where we always have been—in your books, of course! Where else should we be?"

"Oh," said Nancy. "I didn't know." Then she went on eagerly. "Then you mean any time I'll take down the books and turn the pages, you'll come out again to play?"

"Not at all! Not at all!" said the little people, almost crossly. "You'll have to do much more than that."

"What is it I must do?" begged Nancy. "Oho!" said the little people. "That's for you to find out." And book covers

began to flap open and shut, and Nancy saw the little people disappearing into the books as fast as ever they could.

"Oh, dear!" she said again, almost crying. "Oh, dear, I wish I knew about them!"

"The answer to that," said White Rabbit, waving his little pair of white gloves at her. "is—"

Hearing White Rabbit's voice, every one of the little people popped out of the books again and waved, and said, all together as usual:

"The answer to that—and the answer to all the questions you didn't ask when we were playing on your floor—is in our houses!"

And at that the book covers slammed all together, and not a single little person was to be seen.

The next thing Nancy knew she was stretched on her back on the rug. "Though I thought I was standing up," she said, puzzled. The little rain rivers still ran down the windows, and the book-shelves were quiet and undisturbed.

"In their houses!" murmured Nancy, looking at the rows of books. "In their houses!"

Suddenly she sprang up, laughing. "I

know! I'm sure I know now what they want me to do!" she cried.

Running to the bookshelves, she gathered book after book in her arms, and flew breathless into the sewing room where Mother sat mending.

"Mother!" said Nancy; and Mother looking up, dropped her darning ball in surprise. "Mother, I want to learn to read—all these—and all the others on my shelves. Then I'll know who belongs in which book, and what they are all doing. I've got to know. They all play around with animals, just the way I like to, and I never knew it! Will it take me long to learn to read? Let's begin this minute!" and the pile of books toppled into Mrs. Baird's lap.

"You want to learn to read, Nancy?" said Mother, in the most surprised voice in the world. "Come here and let me feel your forehead. No, you're perfectly cool. Well!" she went on, after an astonished minute of silence, "Well, the Doctor said you'd want to learn of your own accord in time; but"—with a whimsical look at her lapful of books—"I don't think he expected your thirst for knowledge would be so sudden and all-consuming."

[All rights reserved]

A Letter from London

BY ALBERT DAWSON

Wesleyan Women Ministers

Always rather conservative, British Wesleyan Methodists have been slower than Congregationalists, Baptists, Unitarians, and other Free Churchmen to admit women to the full ministry, but they have now taken this step—marriage, however, being a disqualification. The Standing Committee on Women's Work recommended their admission after nomination, each by her circuit superintendent, acceptance by the Conference Pastoral Session, and four years' probationary service. "As by marriage a woman accepts another vocation involving responsibilities which would interfere with the fulfilment of her duties as a minister," a report added, "her marriage shall be regarded as equivalent to resignation." Though the Committee included a large element of criticism, the recommendation had only a single dissident. Dr. W. Russell Maltby, ex-President of the Conference, said that a vast, silent, spiritual revolution is taking place all over the world, and it was inevitable that sooner or later women would also knock at the door of the ministry. "Do not talk," he continued, "as if the younger women of our day could not walk five miles, as if the country roads were a terror to them, and they don't know what it is to be out after 9 o'clock at night. Remember what our district nurses are doing, and what young women missionaries have been doing for a long time past in posts of far greater danger." In the Representative Session the Rev. C. Ensor Walters moved an amendment urging that the "recommendations still overlook the practical obstacles to the admission of women to our itinerant ministry, and refers the whole question back, with an instruction that the Committee shall present a scheme for a diocese of women by the inclusion therein of Wesley deaconesses, women auxiliary workers and others." After an hour's discussion the closure was voted, and the amendment was rejected by 184 votes to 114. A resolution was then passed giving general approval to the scheme, and re-appointing the Committee to elucidate points relating to training, finance, and probation. In the Pastoral Session a proposal originated by a special committee "that this Conference accepts the general principle that a woman who believes herself called by God to the Christian ministry in the Wesleyan Methodist Church may

offer under the same regulations as apply to men, and that details as to candidature, training, finance and marriage be remitted for further consideration to the committee," was carried by a very large majority.

A Living Epistle

No man could relinquish high office under happier conditions, so far as concerns his personal record and relations with his fellows, than the Archbishop of Canterbury is doing. While it disappointed, as he has confessed, a hope and expectation that he had been cherishing with his whole soul, the rejection by Parliament of the Revised Prayer Book was entirely beyond his own control and due to no fault of his; so there is nothing in that connection with which he need reproach himself or with which he can be reproached. We should never worry over things we could not and cannot help, and have faith that in some way, though maybe not clear to us, they are for the best. Perhaps Dr. Davidson's greatest service to his Church and to the cause of religion is that his life and work are as perfect an exemplification of the Christian spirit as is possible to human beings. He has long been a living epistle, known and read of all men, a convincing witness to the mighty power of the Christian faith. It is doubtful if the Church of England was ever staffed by a finer set of men than it has today. They are of different types, varying in calibre, natural gifts, and intellectual attainments, but all possessed of the Spirit of Christ, consistently seeking to follow Him and to do what they believe He would wish His ministers and servants to do. The Bishop of London, for instance, is not a man of much scholastic equip-

LARGE PROFITS

FOR YOUR CHURCH ORGANIZATION

Selling

CHRISTMAS GREETING CARDS IN BOX ASSORTMENTS

Last year a large number of Church Societies raised substantial sums through our plan. Nothing ever sold compares with the sale of Christmas Greeting Cards in Box Assortment. Sells on sight. Our magnificent assortment contains 22 high-grade Christmas Cards and Folders, with envelopes to match. Raised gold effects, steel engraving and French water coloring. The 22 cards and folders are packed in a beautiful box lithographed in many colors with a gold border and a charming painting of an old-time winter scene. Sold exclusively by representatives, not sold in stores. Don't delay. Send for sample box of cards NOW. Sell them to your friends, neighbors, and associates in your Church and Sunday School.

Use the Coupon Below

Charles A. Cocklin,
Manufacturer's Distributor,
P. O. Box 827,
Harrisburg, Pa.

I am enclosing 60c. Send me a sample box of Christmas Cards and full particulars of your Selling Plan.

Name
Address
Organization Church.....

IRIS Fifteen beautiful varieties—all labeled. Also 1—50 cent *Red Iris*. Also 4—50 cent plants of my favorite of all irises—20 in all. About \$7.50 worth. Parcel Post. Prepaid for only \$1.50. A Million plants is the reason for these very, very cheap prices. Full instructions how to plant and grow iris—also list of 6 other unusual collections in every box. This is ideal time to plant iris. One exquisite *Lavender Iris* free for prompt orders.
Ottwell Iris Fields • Carlinville, Illinois

ment, but he is a veritable father-in-God, a true bishop of souls, who throughout his long and active life has never spared himself in the service of his Master. Many others could easily be mentioned in more or less similar terms. And what is true of the Anglican Communion is true of the Free Churches. The lives of such men are best possible advertisement of Christianity and proof of its potency and quality. The world takes note that they have been with Someone, or somewhere, or come under some powerful influence, so that it becomes their uppermost desire and chiefest joy to devote themselves to their fellows, to try to realize on earth that ideal which everybody agrees cannot be better described than as the kingdom of God or the kingdom of heaven, and to assure humanity that, though there may be failure and disappointment, suffering and loss here and now, there is a Beyond, where our efforts will bear fruit and our highest expectations find fulfilment.

News of the Week

Mrs. H. W. Elson

President Coolidge formally accepted the resignation of Herbert Hoover as Secretary of Commerce Aug. 21 and immediately afterward appointed William F. Whiting of Holyoke, Mass., to succeed Mr. Hoover. Mr. Whiting was sworn into office in the President's office in the Central High School at Superior, Wis.

The English birth rate, which recently dropped to the lowest figure ever recorded,

is again rising according to returns for the 3 months ended June 30. This is the first time since 1920 that births during this quarter have increased over that of the previous year.

With America conspicuously absent, the first International Film Congress, comprising 600 delegates from virtually every European country, including Russia, assembled at Berlin, Aug. 21. The congress

New Books

Current Christian Thinking

By Gerald B. Smith

Modern forms of Christian belief are many and varied.

Mr. Smith has taken account of the outstanding ones and shows in this book their relation to the whole progress of current Christian thinking.

These are his subjects, all topics of current discussion, Roman Catholicism, the Protestant revolt, modernism, how the Catholic Church dealt with modernism, fundamentalism, the appeal to Christian experience, the appeal to Christ, the religious interpretation of the natural world, the controversy over evolution, the modern quest for God, and the spirit of evangelical Christianity.

Price, \$2.00.

Jesus and Our Generation

By Charles Whitney Gilkey

Price, \$1.00.

The tremendous interest in this new interpretation of the personality of Jesus has made possible the publication of a popular, low-priced edition in this form.

The six chapters of this book were originally presented as the Barrows Lectures, a series designed to present Christianity to the thoughtful people of India in a "friendly, temperate, and conciliatory" way.

Here is an unusual commentary on the problem of making the personality of Jesus the constructive force needed in the solution of many of our modern social, political and religious entanglements.

Popular Edition.

Price, \$1.00.

The Fiery Crags

By F. W. Boreham

In his prefatory note to this volume the author recites an experience he had while "perched at sunset on the splintered summit of one of the Seven Sisters, the series of gigantic rocks that mark the northern extremity of Penguin Point."

Roaring Bay was alive with molten gold, and the crags were reddened by the glory of the setting sun.

He represents the Spirit of the Sunset as saying solemnly, "You may yet discover that the glare of Daylight represents the Realm of Reality. It may be that things are as the light of setting suns reveals them." And so he has set down in this volume some "impressions gathered in restful moments when Life's commonplaces were illuminated by the radiance that sometimes streams upon this world from worlds beyond."

Price, \$1.75.

PUBLICATION & S. S. BOARD OF THE
REFORMED CHURCH

1505 Race Street :: Philadelphia, Pa.

was called on the initiative of the German national cinema.

Peruvian explorers have recently scaled the ancient Inca mountain stronghold. Big stone structures and labyrinth of streets told of once thriving city. They found a stairway 400 yards long leading to untouched ruins.

Governor Alfred E. Smith of New York

formally accepted his nomination for the Presidency of the United States at the Capitol in Albany Aug. 22. On account of rain the ceremony was held in the Assembly chamber instead of outdoors as originally planned.

The Turkish Government has given permission for reopening the American Foreign Mission Board school at Tallas. The school was closed during the Great War. The Government's decision is viewed as testifying to the Turkish Republic's appreciative attitude toward American educators, as well as to the ability of Ambassador Grew to create a closer Turkish-American understanding.

Secretary Andrew W. Mellon returned Aug. 22 to his duties at the Treasury Department after a vacation in Europe.

A prediction that passenger travel by air in this country will, within 3 years, equal the mileage distance of similar lines in Europe, and within 5 years far exceed the foreign mileage, was made Aug. 22 by the Second Assistant Postmaster General, W. Irving Glover, who has just completed a 6 weeks' inspection trip of the air mail lines in the West and Northwest, which took him to the Pacific Coast. Mr. Glover made part of the tour by airplane.

Paul A. Siple, Erie, Pa., was the boy scout chosen for the Byrd Antarctic Expedition. He will be orderly to Commander Byrd.

The American electoral mission to supervise the elections in Nicaragua on Nov. 4 has completed its organization under Brig. Gen. Frank R. McCoy as Chairman according to a recent dispatch.

Louis A. Frothingham, former Lieutenant Governor of Massachusetts and Representative in Congress from the Fourteenth Massachusetts District, died suddenly on his yacht at North Haven, Me., Aug. 23.

About Sept. 15 Charles Evans Hughes will be elected by the Assembly of the League of Nations to sit on the bench of the World Court at The Hague. Mr. Hughes will accept.

Captain Wilhelm Mueller, commanding officer of the Hamburg American liner Reliance, died at sea Aug. 22. He was bringing the ship to New York for the first time since its recently completed cruise to Iceland, Spitzbergen, and the North Cape.

Forty-two countries, with all of which the United States has diplomatic relations, received the invitation for the Kellogg treaty signing the day following its signing at Paris. Russia was invited to adhere, although not by the United States. In order to avoid the appearance of officially recognizing the Soviet regime Washington has allowed France to act in the matter, since she has official diplomatic relations with Russia.

The City of New York, Commander Byrd's flagship, left New York harbor Aug. 24 for the 9,200 mile run to New Zealand for the Antarctic expedition. It carried 200 tons of supplies for the Ross Sea Base on the shore of the Antarctic Continent. Commander Byrd will join the bark after it reaches New Zealand.

The last fiscal year was the most prosperous in the history of the Panama Canal, with net revenues reaching over \$18,000,000.

Senator William H. King was unanimously nominated to succeed himself by the Democratic State Convention of Utah. "Friendship bags" sent by American school children were delivered by Ambassador Morrow to pupils of the Mexico City schools during an open air festival at Mexico City schools on the Mexican Independence Day, Sept. 15.

The population of Hawaii is 15,347 more in 1928. The Japanese, dominant for years, now take second place in the Island's alien inhabitants. The population of the Territory is now 348,767.

The automobile death rate for 100,000 population in the United States in the year ended July 31 was 21.8 and repre-

sents a slight increase over the fatalities in the previous twelve months.

A treasury deficit of \$94,279,346 at the end of the current fiscal year on June 30 next, instead of the surplus of \$252,540,283 which had earlier been estimated, is predicted in the 7th annual report of the Bureau of the Budget, made public Aug. 26 by General Herbert M. Lord, the Director.

Flood control surveys are being made by army engineers on 140 different rivers. Secretary of War Davis has allotted \$1,575,000 for these surveys and for investigations of flood control.

A Times Square subway wreck in New York City recently caused 16 deaths and injuries to 100 persons.

One of the highest honors a state can bestow was conferred upon Senator Robinson with the issuance by Governor Parnell of a proclamation declaring Aug. 30—the day of the Senator's notification as Democratic Vice Presidential nominee—a special holiday throughout Arkansas.

The annual report of the American Child Health Association on infant mortality in cities of the United States for 1927 shows that the rate was the lowest ever recorded for these cities as a group.

INFLUENCE OF THE RELIGIOUS PRESS

The place and value of the religious press and what would result to the faith and enterprise of the Church if the religious press should cease publication are questions recently discussed in a leading editorial in "The Outlook." In part it reads:

"The religious press is a great influence for good in this country. We strongly urge Church members to support their denominational organs. As long as denominations exist, there must be denominational papers. Few of them, however, are narrow and sectarian in spirit. In the main, they are far in advance of the rank and file of the denomination they serve. Keen-minded and competent editors of some of the leading religious journals, in spite of annual deficits and lack of proper working capital, have constantly improved their publications.

5% Serial Coupon Bonds

Sold By

The Board of Home
Missions

Authorized By

General Synod

Total Issue \$500,000.00

\$300,000.00 Sold

A Safe Investment

For Further Information Write
Rev. Wm. F. DeLong, D.D.,
Field Secretary

Schaff Building, 1505 Race St.
Philadelphia, Penna.

"Most people greatly underestimate the influence of the journals. Their abandonment would be a great loss to the cause of religious education, the promotion of ethical truths, and the maintenance of honest and fearless journalism.

"Our best colleges need endowment. If the Church press cannot be maintained by income from its subscribers and advertisers, why should it not be endowed? There are few better ways in which funds for Church purposes can be used."

WHAT JOHN R. MOTT THINKS OF HERBERT HOOVER

Dr. John R. Mott, lifelong leader in the Young Men's Christian Association and in other social and religious movements, especially among the youth, and a close friend of the late President Woodrow Wilson, thus sums up Mr. Hoover's qualifications for public service:—

Mind

The thoroughness and up-to-dateness of Herbert Hoover's mental processes and methods, combined with his practical bent, show his rare qualification for constructive statesmanship.

Conscience

His sensitive and strong social conscience and his keen responsiveness to forward-looking proposals and measures for further social welfare are imperatively needed in the leadership of the nation and the life of the world during the years right before us. I would find it impossible to name any man in public life who, within the range of his opportunities, has demonstrated his possession and use of such qualities in a more helpful and satisfying way.

Understanding of Other Peoples

His wide and thorough knowledge of the life, mentality, and trends of the peoples of Europe, Asia, Latin America, and Australia rarely equips him for fostering most helpful international relations, especially from the American point of view. In recent world journeys I have had occasion to observe this again and again. Few are in a position to appreciate what an extensive and highly efficient staff he has built up and developed in the widely-flung activities of the Department of Commerce. What other country to-day has such prompt and reliable reports, with all that this means for the furtherance of the interests of industry, commerce and finance, and of right understanding with other nations?

"One of the greatest tasks before America to-day is that of assimilating or weaving in the strong strains which the foreign elements in our population are so well able to supply. Right here, Mr. Hoover is in a class by himself. He has an appreciation of all these people, based on intimate knowledge of their backgrounds, distinctive qualities, and aspirations, and they have confidence in him; and all this would go far to insure much needed progress in this assimilative process.

Tolerance

In his exceptional activity in meeting great emergencies and crises in the pathway of disasters, and in his administration of great humanitarian projects, he has revealed a rare spirit of tolerance, a large comprehension, and an appreciation of men of different national, racial and religious backgrounds. What does this not make possible in the service of a complex, cosmopolitan nation like our own?

An Inspiration for Youth

In my contacts with youth all over the land, in the South as well as the North, I have observed that he commands to a remarkable degree the confidence and following of young men and young women, not only in the schools and colleges, where it is significant that he has carried all the

polls, but also among the youth outside such institutions. By his governing ideals, his habits, and his life record from the days of boyhood and young manhood, as well as his attitude toward the great moral issues of our day, he is fitted to be just such an example to the youth of the land as they should find in their President."

—John R. Mott, in
The Christian Advocate, New York

A GREAT STEP

THE GENERAL SYNOD AT ITS TRIENNIAL MEETING AT DAYTON, OHIO, MAY, 1917, ESTABLISHED OUR SUSTENTATION FUND, and commissioned the Board of Ministerial Relief to raise sufficient money to finance this Fund. Our Sustentation Fund, and the financing of it, as adopted by the General Synod, have both been approved again and again by the Classes and the District Synods of the Church. When the General Synod established our Sustentation Fund, it took a Great Step forward, as is shown by the progress of our Church since 1917.

Every licensed or ordained minister in the Reformed Church, in good and regular standing, and every commissioned lay missionary, home and foreign, not over 60 years of age, is entitled to join the Sustentation Fund, provided an application has been duly made on the blank furnished for that purpose, accompanied by the remittance of the first annual, semi-annual, or quarterly payments.

Our Sustentation Fund is the hand of the Reformed Church that reaches out toward the future ministry of our Church, providing a pension on the basis of service rendered to every minister who has become disabled, either through sickness or age, who will avail himself of its provisions;

Financial Campaigns for Churches

Are Your Financial Problems Large or Small?

Write to
W. E. FOWLER
828 E. 152 St. Cleveland, Ohio

An opportunity for Church organizations, Sunday School classes, or individuals to sell

Christmas Cards

at forty to fifty per cent commission. The best line of Box Assortment and Personal Christmas Cards on the market.

Write for details
ARTISTIC CARD COMPANY
Dept. R. Elmira, N. Y.

the pension to be continued to his widow until she becomes remarried, or to his minor orphan children. MINISTERIAL RELIEF IS SIMPLE JUSTICE, AND NOT CHARITY. "The laborer is worthy of his hire."
—E. L. M.

The Church Services

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.
Fifteenth Sunday after Trinity, September 16, 1928.

Paul Writes to His Friends in Corinth
I Corinthians 1:10-13; 3:5-11, 21-23.

Golden Text: Behold, how good and how pleasant it is for brethren to dwell together in unity. Psalm 133:1.

Lesson Outline: 1. Foundation. 2. Fellowship. 3. Fullness.

Paul wrote this letter in order to answer some questions that had been put to him, and, also, in order to correct certain abuses and disorders that existed in the Church at Corinth. During his long sojourn in Ephesus alarming reports reached him concerning his recent converts, which filled him with grief and apprehension. Corinth was a rich city, abounding with rhetoricians and philosophers. Its riches led to gross immorality; and its philosophy to



Earn \$25.00 to \$50.00

Sell Embossed Initial Tea Napkins
Everyone wants them.

25 Napkins packed in glassine package, 25c.

Every napkin has the initial embossed in Old English on the finest crepe paper obtainable which makes them useful on all occasions. Now it is possible to entertain in good taste without excessive cost. Buy a package today and "keep the laundry man away." Every home will require several packages and will repeat in a month or two. Kindly fill in the bottom line the quantity of each initial you desire. Cost 13c—Sells for 25c. Sample box —25c. 30 Days Credit.

CLIP OR COPY AND MAIL NOW

THE CHURCH SUPPLY COMPANY, Inc., BLOSSBURG, PA.

Name _____

Address _____

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z

EDUCATIONAL COLUMN

Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa.

This is the oldest of the educational institutions of the Reformed Church. It is conducted by the three (English) Eastern Synods. The Professors, members of the Board of Visitors and members of the Board of Trustees are elected by the Synods. It provides a course of three years. It has a faculty of eight Professors and Instructors. It also offers a post-graduate course of two years, leading to the degree of Bachelor of Divinity. Tuition is free.

For catalogue or information address the President.

REV. GEO. W. RICHARDS, D. D., LL. D.,
Lancaster, Pa.

Franklin and Marshall College

Lancaster, Pa.

Offers Liberal Courses in The Arts and Sciences

Campus of fifty-four acres with seventeen buildings, including thoroughly equipped Dormitories, Auditorium, Science Building, Library, Observatory, Gymnasium and Complete Athletic Field.

A college whose educational policy rests on a sound cultural basis and is developed in broad sympathy with the needs of the present day.

For Catalogue address:

HENRY H. APPLE, D. D., LL. D.,
President.

Ursinus College

George L. Omwake, LL. D., President

Candidates for matriculation in September, 1928, should send Ten Dollars on account at once in order to secure places in the institution. Enrollment limited to 300 men and 200 women.

For catalogue, application blank, and other information, address

Franklin Irvin Sheeder, Jr.,
Assistant to the President
Collegeville, Pennsylvania

The Mercersburg Academy

Thorough instruction; college preparatory work being especially successful. Personal interest is taken in each boy, the aim being to inspire in every pupil the lofty ideals of thorough scholarship, broad attainments, sound judgment and Christian manliness. For catalogue and further information, address

WM. MANN IRVINE, PH.D., LL.D.,
President, Mercersburg, Pa.

Hood College

For Young Women

FREDERICK, MARYLAND

A fully accredited member of the American Association of University Women. Standard courses: A. B., B. S. in Home Economics, and B. M. in Music. Practical courses in Education, English Speech and Art. Ten buildings fully equipped for thorough work and modern housing. Suburban site of 125 acres. Our own garden and dairy. For catalog and book of views, apply

JOSEPH H. APPLE, LL. D., President

pride. For almost two years Paul had labored with great success among these immoral and conceited Corinthians. But soon after his departure the old faults and foibles cropped out among the members of the Christian brotherhood. Lust and avarice, pride and conceited rivalry manifested themselves. The young Church was rent with factions, and strife marred their meetings.

The besetting sin of these Corinthian Christians was their vain pride in vaunted spiritual gifts. It led to personal rivalry in their display, and to heated controversies about the merit of their teachers and preachers. They were puffed up with knowledge. Eloquence, wonder-working faith, ostentatious charity, knowledge of the mysteries—such things were prized more highly, and coveted more eagerly, than the humble graces of Christian character. The result was strife and division.

The main theme, therefore, of Paul's friendly letter was unity in the spirit of love. He touches on many things, but Christian unity was his chief concern when he wrote this noble epistle. And that is the dominant idea of the selected passages that form our lesson. In these notes we shall study them in a slightly inverted order.

I. **Foundation**, vs. 3: 10, 11, "According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ." Pride and humility are blended in this great affirmation. Paul calls himself a masterbuilder by the grace of God. And he claims to have laid "a foundation" in Corinth in which others were building. The foundation was Jesus Christ. Let these others take heed, then, how they build thereon!

The apostle conceives of his work as a great building enterprise. He is engaged in erecting the temple of humanity. Each living soul is such a temple according to the plan and purpose of the divine architect. Dwarfed and marred by sin, they contain within themselves vast possibilities of beauty and strength and symmetry. And in the final plan, each soul is merely a stone in the sublime temple of humanity—our selfish, sinning, sorrowing race transformed by God's grace into a universal brotherhood. Paul calls himself a masterbuilder, but he ascribes all the power and all the praise to God. He had laid the foundation, which is Jesus Christ. He had furnished the plan. He bestowed the power. What nobler, humbler, truer conception than this is there of the Christian ministry? It is the greatest constructive enterprise on earth, yea in God's universe. It runs back into eternity and it reaches forward into endless futurity, challenging the best that is in men.

But here in Corinth, at the very beginning of the Christian Church, certain men were belittling this great enterprise. They were tampering with the foundation laid by God Himself, even Jesus Christ. They were altering the specifications. Petty structures of "wood, hay, and stubble," feeble and frail, were going up. Rival architects were competing with each other, and jeopardizing the noble beginning made by Paul. Against them all the apostle raises his voice in solemn warning, "Let each man take heed how he buildeth thereon."

That solemn warning is still very much needed, for the folly that began at Corinth did not stop there. It runs through all the centuries. Men are still tampering with the foundation laid by God. Somehow, they are not content with "the gold, silver and precious stones," foundations which the Great Architect laid bare in the life of the Master. They made additions, subtractions, and substitutions. They form groups, denominations and sects, each with

EDUCATIONAL COLUMN

Cedar Crest College of The Reformed Church

ALLENTOWN, PENNA.

WILLIAM F. CURTIS, Litt. D.

President

A. B. and B. S. Degrees

Religious Education and Social Service especially commended by our Church leaders. Exceptional Opportunities for Permanent Investments. Confer with the President or his Field Associate, Rev. George W. Spotts, Telford, Pa.

Franklin and Marshall Academy

Lancaster

Pennsylvania

A College Preparatory School for Boys

Entered more than 1000 boys to some 70 colleges in the last 28 years. Fine school home, thorough work and helpful supervision. Moderate cost.

Send for illustrated catalogue.

EDWIN M. HARTMAN, A. M. Pd.D.,
Principal

Catawba College

Salisbury, N. C.

Of forty colleges in North Carolina, Catawba's physical equipment ranks among the first ten.

There are larger faculties, but none stronger or better qualified than Catawba's staff of thirty.

Catawba is no longer a "small" college, but is rapidly approaching the necessity of limiting its student body.

Easily accessible location.

Very reasonable rates.

Write for catalog and view booklet.

its special design, its private plan of salvation. But, slowly, we are beginning to grasp the profound truth of Paul's solemn affirmation, "Other foundation can no man lay than that which is laid, which is Jesus Christ."

Not on the pope can we build God's temple of humanity, nor on that holy book that reveals His purpose and His power, running through all the ages and culminating in Christ. Not on creeds or sacraments; not in moral codes or ecclesiastical ceremonies. Jesus Christ is the only true foundation. He is the strong cornerstone of a new building in which all men are joined and framed together for a habitation of God.

II. **Fellowship**, vs. 3:9, 1:10-13; 3:5-8. According to Paul, this great building-task is a joint enterprise. "For we are God's fellow-workers: ye are God's husbandry, God's building." We are the helpers, merely of God. That basic truth runs through the whole circle of life. In every sphere we must take what God gives; we must start with an initial capital that we did not earn. Soil and seed, strength and skill, power and plan come from God. But that universal truth finds its deepest significance in the sphere of spiritual life. We may, perchance, build material kingdoms, without acknowledging our dependence upon God and seeking His help. But what about the kingdom of God? Is it an idle dream, a noble illusion, a foolish and futile hope unless God Himself is the Masterbuilder? Not our strength or skill, but

"For Sons of Discerning Parents"

BEVERLY SCHOOL FOR BOYS

NON-SECTARIAN and NON-MILITARY
Sixth Grade through High School
Ministers, educators, laymen on advisory board.
Scholarship and sports equitably blended
Annual catalogue mailed on request
368 South Virgil Avenue, Los Angeles, Cal.

His grace guarantees the consummation of this glorious enterprise.

Yet, even as men need the grace of God, so He requires the co-operation of men. They must plant and plow if they would reap. They must learn to live together in love if they would enter into the abundant life of sons and brothers. By helping one another they are helping God erect the temple of humanity.

Now in Corinth these "fellow-workers of God" were hindering and hampering one another in this great joint-enterprise that Paul had left in their hands. He learned from members of "the household of Chloe that there are contentions among you." Four factions had sprung up among them, each hailing its own leader. Paul and Apollos (Acts 18:24), Peter and Christ—all had their ardent adherents and followers. The result was division and strife and Paul sent them a tender and touching admonition, "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment."

What Paul so greatly desired was, not uniformity, but unity of spirit; not identity in all things, but harmony in things essential. And the one essential thing in their Christian lives was Jesus Christ, God's foundation. Upon that divine foundation they were called to build a superstructure of Christlike lives. Diverse and different these Corinthian brethren were in many respects. And each one was to use his peculiar gifts and his distinctive talents for the promotion of God's kingdom in that great pagan city.

Paul's eager desire still remains Christendom's greatest need. The Church is weakened by her division and disunity. That is widely recognized today, and many noble efforts are being made to heal these divisions. But definite results are still very meager, and the final outcome is problematical. The one thing clear is that uniformity in doctrine, cults, and polity is, not merely impossible, but also undesirable. It runs counter to the law of all life and to the genius of religion. Gradually men are beginning to see that there may be a deep unity of spirit amidst a great diversity of forms and expressions. The Christ-spirit in men is the bond that should link all who confess His name in a common brotherhood.

III. Fullness, vs. 3:21-23. In the closing verses of our lesson Paul suggests the completion and consummation of the temple of humanity which God and man are erecting upon the foundation which is Jesus Christ. He says, "All things are yours. Whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."

These are great words, whose meaning we see only dimly in our day. But they contain a promise of the abundance of life and truth and beauty that shall be ours when God's temple is finished. Then, in Christ, our life will be complete.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.
September 16th—The Service of Science to Human Life. Ps. 8:1-9.

To no realm of human knowledge are we more deeply indebted than to science. It is, however, only within comparatively re-

cent years that the claims and character of science have been receiving their just meed and recognition. There was a time, a generation or more ago, when our higher educational institutions gave but a small place to science in their curriculum. They paid more attention to the arts, to classical literature, for they were preparing men principally for the three liberal professions of law, medicine and the ministry. But then all of a sudden something happened and the emphasis was shifted from the arts to science. Large and commodious buildings were erected on the campuses of our colleges and were furnished with all the latest apparatus to provide a thorough scientific knowledge to the students. It marked a great change in the entire intellectual and practical world. It formed the transition from the classical to the technical, and instead of our institutions producing great scholars they turned out chemists, engineers, scientific farmers, biologists, and the like. The result was that men's genius and efforts were directed along these technical lines and our great modern inventions and discoveries were the outcome.

Now there are still a good many people who frown upon science. They will have none of it. They sneer at it and reject its conclusions. The fact is that science has been revolutionary in its effects upon human life. It has destroyed many of the old-time beliefs, and thrown them into the discard. Some years ago Professor Andrew White wrote two large volumes, on "The Warfare of Science and Theology," and showed how the present-day science and the old-time theology were in conflict with each other. In many quarters this conflict still rages and science is regarded as the arch enemy of mankind. But in fact science instead of being an enemy has been a great servant of humanity.

1. It has given us a new conception of the universe. It was a scientist who first showed us that the earth was round instead of flat, that the center of the universe was the sun, that the earth revolved around it, and that the world was far bigger than this little planet upon which we live. Science showed us the immensity of the universe, it taught us how the world was made and the laws that govern it. It gave us a new universe and a new conception of man, his origin, his mission, his destiny. It shed light upon many problems. Without it we would still be groping in ignorance and superstition. It enlarged men's minds and understanding. Science means knowledge. Its purpose is to get at the facts. It takes nothing for granted. It demands proof. Its passion is to show and demonstrate and to inquire after the truth. It has already unfolded many things to us and declares that there are yet many more things to be discovered.

2. It has provided for us many new comforts and conveniences. Who would want to go back to the days of our forefathers and forego all our present day comforts and conditions? Our modern scientific inventions have changed our way of living. We live in better homes, in more sanitary conditions; we press a button and our homes are lighted; we turn a spigot and water flows forth. We talk into a hole in the wall and they hear us thousands of miles away. We "tune in" and the world has become a whispering gallery. The water we drink has been scientifically analyzed and the food we eat has been scientifically prepared. We are great debtors to science for many of our comforts and conveniences. Others have labored and we have entered into their labors. There are those who toil in laboratories and factories and we enjoy the product of their labors.

3. It has controlled conditions of life. Perhaps this is the greatest contribution that science has made to the human race. It seeks to control conditions. It masters air and sky and sea. There was once a day when men stood baffled before disease. But



the scientist came along, he discovered and isolated the germ and killed it. Once yellow fever and typhus fever and smallpox and other terrible diseases ran rampant over the earth bringing multitudes to their grave, but the scientist went forth and conquered these scourges. The scientist makes the blind to see, the lame to walk, the dead he brings to life. He seeks to master conditions. Once men trembled before lightning; then the scientists came and arrested it and put a copper bit into its mouth and now lightning illumines our homes and drives our cars and runs our machinery and is our servant. The scientist mounts up with wings as an eagle and defies the air. He walks on the waves of the deep. He makes iron swim. He is a modern wizard, a worker of miracles. And there are those who insist that we are only at the beginning of these great and marvellous things which science has in store for us. In the last twenty-five or fifty years science has contributed much to the welfare of human society. If the next half century shall witness similar strides of scientific progress it will baffle the fondest imagination of man. Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the things that God may reveal and release through science, which is already such a great servant to humanity and which promises still greater things in the years to come.

"Science moves, but slowly, slowly, creeping on from point to point;
Slowly comes a hungry people, as a lion, creeping higher,
Glares at one that nods and winks behind a slowly-dying fire.
Yet I doubt not thro' the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns."
—Tennyson.

Woman's Missionary Society News

Miss Greta P. Hinkle, Editor, 416 Schaff Building, Phila., Pa.

Have you heard anyone speak of the Eastern Pennsylvania Conference on the Cause and Cure of War? It is to be held in Philadelphia at the Bellevue-Stratford Hotel on November 15. Nine women's organizations, working together, have already held three national conferences on this subject. The nine groups acting jointly are: the Federation of Women's Clubs, the Y. W. C. A., the W. C. T. U., the League of Women Voters, the Council of Jewish Women, the Woman's Trade Union, the Association of University Women, the Council of Women for Home Missions and the Federation of the Boards of Foreign Missions. Under these same organizations State conferences are to be held this autumn. Most of these organizations have State and local units, making it comparatively easy to spread the information to the constituency. However, the Church women must work a little harder because the two organizations by which they are represented nationally have no local units. It is therefore the responsibility of the women of various denominations to see to it that the members of the missionary or auxiliary societies know about this important conference. It is hoped that the Church women will not only come to the confer-

ence, but will study beforehand the questions to be brought up there. This plea is not for money. It is not intended in any way to interfere with the pledged work of your societies for your own objects, but it is a plea for the women of the Churches to inform themselves on some of the problems before our beloved country today. Watch this column for later news.

"Good programs are essential if your missionary society is to succeed. Your attendance, membership and offering depend largely upon the programs presented. New members will be attracted by a good program and their faithfulness will be affected by the continuance of such programs.

"The Program Committee must be continually alert, watching for new ideas, new plans and new material to help make the programs interesting. August is the month when we plan our programs, as the new study year begins in September."

There are societies which prefer to have their monthly programs based on the study books and there are others whose needs are met better by special study classes. For that reason the Educational Commission, in planning for the educational material, changes from time to time, the method so that both groups may have their wishes fulfilled. This year the packet with material for the entire year, Sept., 1928, to Aug., 1929, is based on a series of general programs arranged by Miss Kerschner. Through these we hope to become acquainted with our own Church, its historic background and its present status. This packet sells for 75 cents. During November you will want to have a study class on "What Next in Home Missions" by W. P. Shriver, 60 cents, paper; \$1, cloth. Africa is the theme for the foreign study and the text is "Friends of Africa," by Jean Kenyon Mackenzie. It sells for 50 cents, paper, and 75 cents, cloth. The Interdenominational Suggestions to Leaders leaflet for both books sells for 15 cents. With the aid of these suggestions you will be able to arrange your own program, should you desire to use the books during the whole year.

Why not use the packet for your monthly meetings and have a home mission study class just before Home Mission Sunday, and a foreign mission study class just before Foreign Mission Day? A Church School of Missions with classes for all ages would be more ideal. None has a better right to suggest such a school than the W. M. S. Why not have a Winter Missionary Conference for your own Church? Those who have been to a summer conference will be glad to help in the arrangements.

The Girls' Missionary Guild of Egg Harbor City, N. J., sent a friendship bag to Mexico and at the farewell party had as their guests the W. M. S. and the younger girls of the Sunday School. The W. M. S. of this Church held a corn roast in connection with the August meeting. Miss Hulda Angermann, of Egg Harbor City, in telling about these activities says, "My, but 'Handy' lives up to its name. Since I have it all our C. E. and G. M. G. socials have been a success."

OBITUARY

THE REV. DAVID H. FOUSE, D. D.

In the passing of the Rev. David H. Fouse, D. D., for 27 years the pastor of our Seventeenth Avenue Community Church, Denver, Colorado, the Reformed Church has lost one of its outstanding ministers. He was born 59 years ago in a parsonage of the Reformed Church, having been the son of Dr. Dewalt S. Fouse, for many years Superintendent of Home Missions, living at Lisbon, Iowa. His

mother was a Miss Geisinger, of Lancaster, Pa., whose brother, Dr. D. H. Geisinger, was a prominent minister in the Lutheran Church. After going through the public schools of his native town, he graduated from Cornell College, Mt. Vernon, Iowa, in 1890, from which institution he also received the degree of Doctor of Divinity several years ago. After graduation he entered the Theological Seminary of the Reformed Church at Lancaster, Pa., graduating in 1893. He responded to a call from the Board of Home Missions and became the pastor of the Reformed Church at Columbus Junction, Iowa. Here in 1896 he married Miss Margaret Owen, and to them were born 4 children, 2 sons and 2 daughters, who, together with his widow, as also 2 brothers and a sister survive him. The children are: Robert D., Oakland, Calif.; Fred D., with the Bradford-Robinson Printing Company, Denver; Mary Elizabeth, a Junior at University of Denver, and Kathryn, a High School student.

After serving the Columbus Junction congregation for 8 years, he moved in 1901 to Denver, Colorado, and took charge of our First Reformed Church. Here he did his greatest and best work. Denver is a city where the Reformed Church was practically an unknown quantity for many years. He found an organization there which had struggled along, but never made much of a contribution to the life of the city. Consequently Dr. Fouse's labors were for many years attended by almost insurmountable difficulties, and little progress was apparently made. He, however, gathered about himself a nucleus of substantial people who faithfully adhered to the Reformed Church. So many and so varied were the qualifications of Dr. Fouse that his interests and influence began to extend far beyond the borders of his own immediate Church. He made many friends among the leading citizens of Denver and widened his activities into the affairs of the city. He was secretary of the old City

were widely felt. Dr. Fouse was a member of the Chamber of Commerce; of the Anti-thesis Club, a group of forward-looking and leading clergies of the city; of the Ben Franklin, a small, but strong group of essayists and debaters; and of the Optimists. In all of these he had taken a most active part.

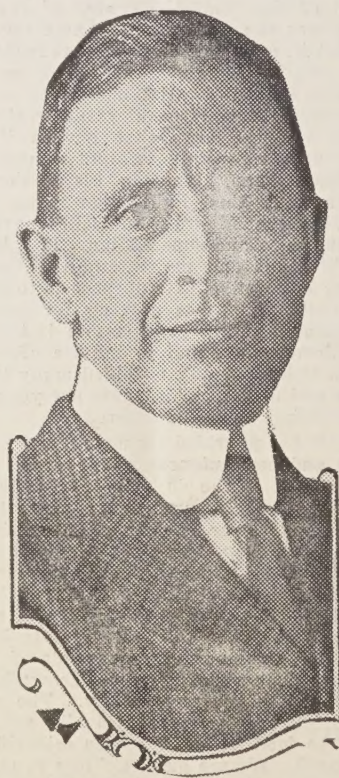
He became convinced that the conventional program of the Church would not meet the peculiar situation confronting him in Denver and so he began to stress the social and ethical features of Christian life and Church activities. He interpreted Christianity in terms of life and spirit. He was frequently misunderstood by many who received only snatches of his work and who failed to appreciate the beautiful spirit that characterized this man of God. He had the mind of a philosopher and the heart of a woman. He was kind and generous, sympathetic and long-suffering and these qualities of his rich personality endeared him to his own people and to the entire community. His parish, therefore, became the whole city of Denver and he sought to make his Church a force rather than a field—a means to an end rather than an end in itself.

The enlarged program upon which he entered made it necessary to remodel and enlarge his Church building. The Board of Home Missions assisted him in this reconstruction. After he adopted his new program he became a still larger factor in the community. The spacious building would often not accommodate the crowds which came to hear him at the Church Forum on a Sunday night. Frequently he had from 150 to 200 present at the Wednesday night service. He kept his Church open for social and recreational purposes and introduced features that were entirely consistent with his interpretation of Christianity, but which many others, who were not in intimate touch with him, failed to understand. He believed thoroughly in the unity of life and in clear and convincing fashion made others to see and understand this.

He wielded the pen of a ready writer. He had a poetic style, the language of the mystic. He was a dreamer, a poet. He was a close student and an omnivorous reader, but he cared nothing for conventionalities. For many years he wrote a brief "box" for "The Denver News," which proved exceedingly popular. He did the same for the "Adult Quarterly" of the Publication and Sunday School Board, of his own Church. His addresses on the floor of Synod and Classis were characterized by originality and sparkled with a brilliancy that was interesting and informing. He was a truly consecrated man and those who knew him best loved him most.

Two years ago his health began to fail. His family and friends became solicitous about his condition. Last spring he was granted a long vacation and provision made to supply his pulpit and relieve him from all responsibility with the hope that his health might be restored. He sought a change of climate, but his spirit took its flight on Friday, Aug. 17th. The funeral services were held on Monday, Aug. 20th, from the Church into which he lived his very life. The spacious edifice was filled to capacity, with many standing, pressing out into the vestibule. The tribute of this large number of people as well as the wonderful floral tributes banked about the chancel and casket showed the high regard in which he was generally held. The services were in charge of Dr. John C. Horning, Superintendent of our Central West Department. The Rev. Mr. Niles, the pastor of the near-by Universalist Church, also spoke. The removal of Dr. Fouse leaves a vacancy in the ministry of the Reformed Church which will be difficult to fill. The congregation which he served and the family of which he was husband and father have the sincere sympathy of the entire Church.

—C. E. S.



Dr. David H. Fouse

(Photo courtesy "Rocky Mountain News," Denver.)

Charities, forerunner of today's Community Chest. He was a member of the Civic Service Commission under Mayor Arnold. He had repeatedly served on civic committees of importance and in Chamber of Commerce, Y. M. C. A., philanthropic, and other circles his name and influence